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Banner of the Covenant.

JUNE, 1852.

PROCEEDINGS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.—SESSION XXIX.
PHILADELPHIA, MAY, 1852.

Philadelphia, May 19th, 1852, half past 7 o'clock, P. M.

The General Synod of the Reformed Presbyterian Church in North America met, pursuant to adjournment, in Rev. Dr. Wylie's church, and was opened with a sermon by the Moderator, Rev. Gilbert M·Master, D. D., from 2 Corinthians iv. 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

After sermon the Moderator constituted the Synod by prayer, whereupon Synod adjourned, to meet at the same place to-morrow at 9 o'clock, A. M., the Moderator concluding by prayer.

Same place, May 20th—9 o'clock, A. M.

Synod met, and was opened by prayer. The minutes of the last meeting were read and approved. Proceeded to ascertain the members, when it appeared that the following appointments had been made by the respective Presbyteries:—

Northern Presbytery—Rev. Dr. M·Leod, A. G. Wylie, A. Clarke, J. A. Crawford, D. J. Patterson, H. Gordon, R. A. Hill, J. B. Finlay, Ph. D., A. R. Gailey—General Alternate, W. S. Darragh, Ministers; and W. Agnew, E. Cullings, J. Currie, John Parr, R. Pattison, R. Ferguson, W. Cunningham, W. Mathews, Ruling Elders.

Philadelphia Presbytery—Rev. Dr. Wylie, Dr. Crawford, T. W. J. Wylie, R. J. Black, W. Sterrett, M. Smyth, Ministers; and G. H. Stuart, A. S. M·Murray, M. D., A. Boyd, W. Montgomery, J. Neely, W. Stuart, R. M·Coy—Alternates, R. Guy, A. Alcorn, J. Kemps, S. Teas, H. Alexander, Ruling Elders.

Pittsburgh Presbytery—Rev. Dr. Guthrie, G. Scott, A. W. Black, J. Hutchman, R. M·Craken, D. Herron, J. Douglas, J. Nevin, S. Walker, D. Kennedy, G. R. M·Millan, Ministers; and John Dickie, C. Silliman, R. B. Mowry, M. D., A. Davis, R. Mehard, J. M·Fann, T. Smith, E. Radcliff, S. Boyd, J. Hogg, W. Patton—Alternates, F. Beattie, W. Scott, H. Sterling, W. R. Wallace, J. Slater, J. Jordon, G. Adams, T. M·Elroy, D. Gilleland, E. Gildersleeve, James Moore, Ruling Elders.

Ohio Presbytery—Rev. Dr. M·Master, Dr. Heron, G. M·Millan, T. Flavell—General Alternates, H. M·Millan, E. Cooper, Ministers; and T. Gowdy, J. S. Elliot, R. Martin, J. M·Lean—Alternates, R. C. Reid, T. Little, P. Gibson, Ruling Elders.

Western Presbytery—Rev. S. Wylie, J. M·Master, T. A. Wylie, J. W. Morrison, A. M. Stewart, H. A. M·Kelvey, G. M. Lamb, J. Peirson—General Alternate, M. Harshaw, Ministers; and C. M·Kelvey, S. Orr, J. Dinsmore, J. M·Eldowney, W. Kennedy, A. Kell, S. Akin, J. Robb, and J. Woodburn—Ruling Elders.

From the Presbytery of Saharanpur there was no representation.

The roll of Synod, as completed, is as follows: Rev. John Niel M'Leod, D. D., Andrew Gifford Wylie, Alexander Clarke, J. Agnew Crawford, David J. Patterson, Robert A. Hill, Henry Gordon, Andrew R. Gailey, John B. Finlay, Ph. D., Samuel B. Wylie, D. D., Samuel W. Crawford, D. D., Theodoros W. J. Wylie, Robert J. Black, William Sterrett, Matthew Smyth, George Scott, Andrew W. Black, Josiah Hutchman, David Herron, John Douglas, John Nevin, Andrew Walker, David Kennedy, Gilbert M'Master, D. D., Andrew Heron, D. D., Gavin M'Millan, John M'Master, John W. Morrison, Alexander M. Stewart, Hugh A. M'Kelvey, George M. Lamb, Ministers; and William Agnew, Ebenezer Cullings, Robert Pattison, William Cunningham, George H. Stuart, Andrew S. M'Murray, M. D., Andrew Boyd, William Montgomery, John Neely, William Stewart, Robert M'Coy, Charles Silliman, Robert B. Mowry, M. D., Thomas Smith, Samuel Boyd, Thomas Gowdy, James Robb, James Woodburn, Ruling Elders.

Absent—Rev. William S. Darragh, Thomas C. Guthrie, D. D., Robert M'Craken, G. Riley M'Millan, Hugh M'Millan, Ebenezer Cooper, Thomas Flavel, Samuel Wylie, Theophilus A. Wylie, James Peirson, Michael Harshaw, James R. Campbell, Joseph Caldwell, John S. Woodside, Ministers.

Proceeded to the choice of Officers. Whereupon Rev. George Scott was appointed Moderator; Rev. John N. M'Leod, D. D., was continued Stated Clerk, and Rev. William Sterrett appointed Assistant.

The minutes of last Synod were read throughout, as already approved.

Resolved, That, until further ordered, Synod will hold only one session in the day, opening at 9 o'clock, A. M., and closing at 2 o'clock, P. M.; and that Committees be enjoined to use diligence during the recess, in maturing business for Synod's action.

Proceeded to the consideration of unfinished business, according to the docket of Stated Clerk.

The Committee on Foreign Correspondence reported a letter from the Reformed Synod in Scotland (already published in anticipation.) It was read, accepted and referred to the Committee of Foreign Correspondence to prepare and transmit an appropriate reply. They reported, also, a letter from the Eastern Synod of the Reformed Presbyterian Church in Ireland. It received the same disposal. See appendix A.

Inquiries were made as to the observance of the days of fasting and thanksgiving.

The consideration of the Report of the Committee, on the continuation of the historical part of the Testimony was made the order of the day for tomorrow morning.

Rev. J. Nevin's notice of motion of last year was made the order of the day, after the previous order should be disposed of.

Presbyteries were directed to submit their records for inspection on Saturday morning.

The Committee on the Signs of the Times reported progress, and had leave to sit again.

The Committee to reply to the protest of Dr. Heron and others, were not prepared to report.

The draft of "a pastoral letter," referred from the last to the present meeting of Synod, was taken up.

Resolved, That the further consideration of this paper be dismissed.

The Committee of Synod to aid in the organization of a Presbytery in the provinces of New Brunswick and Nova Scotia reported—

Resolved, That the permission granted last year to organize such Presbytery, be continued until next meeting of Synod.

The Presbytery of Philadelphia presented their report. It was accepted, and referred to the Committee on Presbyterian reports.

The Stated Clerk presented the report of the Presbytery of Saharanpur. It was accepted, and referred to the Committee on Presbyterial reports.

Resolved, That a Committee of three be now appointed (of whom Rev. John Nevin shall be chairman,) to prepare a plan for the more systematic support of the various funds of the church; and to consider and report on the propriety of having the salaries of ministers, receiving under five hundred dollars, raised to that sum, by some judicious plan.

Resolved, That, for the future, Synod shall receive reports of the observance of the days of fasting and thanksgiving through the medium of the Presbyteries.

Synod then adjourned, the Moderator concluding by prayer.

Same place, May 21st—9 o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

The Moderator announced the standing committees as follows:—

Committee on Discipline—Rev. Dr. M^cMaster, Dr. Wylie, Dr. Heron, and Mr. T. Smith.

Committee on Foreign Correspondence—Rev. Dr. M^cLeod, T. W. J. Wylie, and Mr. William Agnew.

Committee on the Signs of the Times—Rev. J. A. Crawford, J. Douglas, D. J. Patterson, G. M^cMillan, H. A. M^cKelvey, and Messrs. R. B. Mowry, M. D., W. Cunningham, A. S. M^cMurray, M. D.

Committee on the Theological Seminary—Rev. A. W. Black, Dr. Crawford, A. G. Wylie, A. M. Stewart, and Mr. Charles Silliman.

Committee on Presbyterial Reports—Rev. Dr. Heron, D. Kennedy, R. J. Black, R. A. Hill, G. M^cMillan, J. M^cMaster.

Committee on Devotional Exercises—Rev. T. W. J. Wylie, David Heron, J. W. Morrison, and Mr. E. Cullings, J. Woodburn.

Committee on Supplies—Rev. G. M^cMillan, J. Hutchman, Dr. Crawford, G. M. Lamb, D. J. Patterson, and Mr. S. Boyd.

Committee on Finance—R. B. Mowry, M. D., and Mr. G. H. Stuart.

The Ohio Presbytery presented their report. It was accepted and referred.

The Northern Presbytery presented their report. It was accepted and referred.

The Pittsburgh Presbytery presented their report, together with a reference on the subject of secret societies.

Resolved, That the resolutions accompanying the report of the Pittsburgh Presbytery be referred to a special committee, and the report itself accepted, and referred to the appropriate committee. The special committee are Rev. Dr. Heron, A. G. Wylie, D. J. Patterson.

Proceeded to the order of the day, hearing the report of the Committee to prepare a continuation of the historical part of the Testimony. Rev. Dr. M^cMaster reported a fourth chapter to the historical view. It was read throughout; whereupon the following resolution was presented and seconded.

Resolved, That the thanks of the General Synod be presented to the respected writer of the continuation of the history of the Reformed Presbyterian church in the United States, for his lucid, able and appropriate production; that the document be approved by Synod, and published at their expense, after undergoing any necessary revision, under the eye of the author, assisted by a committee to be appointed by Synod. (Adopted May 24th; see proceedings of that date.)

A substitute for this motion was offered—The Moderator put the question "Shall a substitute be entertained?" It was decided in the negative.

The following was offered as an amendment to the above motion, That this document be published, and put into the hands of members of Synod for consideration till next meeting.

Pending this, Synod adjourned; the moderator concluding by prayer.

Same place, May 22d, 9 o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

Proceeded to the unfinished business, the amendment to the motion to approve the continuation of the historical view.

Mr. Robert M'Coy obtained leave of absence for the remainder of the Sessions.

The business of Synod was, on motion, interrupted for a time, to receive a communication from Rev. Dr. Neil, who appeared on behalf of the "Corporation for the relief of distressed Presbyterian Ministers, &c., &c." Dr. Neil stated his object at length; whereupon it was

Resolved, That the thanks of Synod be tendered to Dr. N. for his kind communication,—and, further,

Resolved, That a committee be appointed to take this business into their consideration, and report during the present sessions of Synod.

The committee are Mr. G. H. Stuart, Rev. T. W. J. Wylie, Rev. D. Herron.

Resumed the order of the day.

Resolved, That the further consideration of the history of the church be postponed until Monday at 12 o'clock, M., to be then taken up in detail.

The Committee on devotional exercises presented their report. It was accepted, and after amendment adopted. It is as follows :

REPORT OF THE COMMITTEE ON DEVOTIONAL EXERCISES.

The Committee on devotional exercises respectfully report as follows :

In order that the beneficial influence of religious services may be more constantly enjoyed during the session of Synod, a half hour should be spent in those exercises each day, immediately before the meeting shall have been opened.—The Moderator, as the presiding officer, should call upon such persons as he may think proper to lead in such services as he may designate. On Monday they recommend that two hours after the court shall have been opened, be employed in special devotional exercises, in connexion with addresses on the subjects specified as follows :

Moderator presides, and commences by

Singing.

Prayer.—Rev. G. M'Millan.

Address on the necessity for increased diligence and exertion in Christian duty, Dr. Heron.

Singing, and Reading of scripture, Rev. A. G. Wylie.

Address on the essential importance of personal religion, Dr. M'Master.

Prayer and reading scriptures, Rev. John M'Master.

Address on the encouragement to faithfulness in the divine service, Dr. Wylie.

Prayer.—Rev. John Nevin.

Singing.—Rev. A. M. Stewart.

Benediction by Rev. T. W. J. Wylie.

Committee recommend that exercises be brief, and adapted to the occasion and the subjects suggested.

COMMITTEE.

Presbyteries were directed to hand in their records. They were laid on the table.

Resolved, That a Committee composed of three members from Presbyteries other than those from which the records come, be appointed to examine and report upon the Presbyterian records respectively. The Committees are, on the records of the

Northern Presbytery—Rev. J. Nevin, J. M'Master, and T. Gowdy.

Philadelphia Presbytery—Rev. A. M. Stewart, Dr. Mowry, and Mr. T. Smith.

Pittsburgh Presbytery—Rev. G. M. Lamb, G. M'Millan, and Mr. E. Cullings.

Ohio Presbytery—Rev. D. J. Patterson, T. W. J. Wylie, and Mr. C. Silliman.

Western Presbytery—Rev. W. Sterrett, D. Heron, and Mr. W. Cunningham.

Presbytery of Saharanpur—Rev. Dr. M'Leod, A. W. Black, and Mr. J. Woodburn.

Synod then adjourned, the Moderator concluding by prayer.

Same Place, May 24th, 9 o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before. The Minutes of the last meeting were read and approved. Proceeded to the devotional exercises according to the order appointed. These services being concluded, Synod took a recess for fifteen minutes.

Proceeding to business, a communication was received from Rev. D. J. Patterson, resigning his appointment in the Theological Seminary. It was referred to the Committee on the Seminary.

A communication from Rev. H. M'Millan, resigning his connexion with the Western Theological Seminary, was presented, read, and referred to the Committee on the Seminary.

The superintendents of the Theological Seminary of the west presented their report. It was accepted and referred to the Committee on the Seminary. It is as follows:

REPORT OF THE SUPERINTENDENTS OF THE WESTERN SEMINARY.

The above superintendents would respectfully report to general Synod, That a portion of the superintendents met on the 30th of April and 1st of May, and attended to the examination of the students.

It appeared that the course of study embraced regular recitations in systematic Theology, critical and exegetical recitations in the Greek Testament, and recitations in Church History, in its details, and in its literary, moral, religious and prophetic relations, with occasional lectures on particular subjects, by the senior Professor, and written compositions by the students on assigned subjects.

The examinations, as far as time allowed, were made and fully sustained as satisfactory, and justified the very favourable representation made by the Professor, as to the diligence and general good conduct of the young gentlemen in attendance, who had just been examined and had furnished favourable specimens of their attainments in written composition.

The exhibitions of the students were not only creditable to themselves, but highly so to their respected Professor.

At no time of the sessions were there more than four in attendance, previous engagements and other circumstances having prevented the presence of others whose attendance had been expected.

As in the previous year, it is regretted by all, that circumstances did not allow a longer term of study, which, it is hoped, will in future be remedied.

Respectfully submitted.

G. M'MILLAN, *Chairman pro tem.*
JOHN M'MASTER,
A. W. BLACK.

Rev. J. Nevin's notice of motion made last year, was taken up. Mr. N. received leave to withdraw it, with the view of presenting a substitute.

A communication from Rev. H. Connelly on the subject of verbal amendments to the Book of Psalms, was presented and read.

Resolved, That the communication be referred to a select Committee. They are Rev. T. W. J. Wylie, A. M. Stewart, and A. W. Black.

Resolved, That an auditing Committee be added to the standing Committees of Synod. That Committee are Mr. William Agnew and Thomas Smith.

Proceeded to the order of the day, the amendment to the motion to approve and publish the continuation of the historical view. The previous question was called for and ordered by Synod. Ayes 22, nays 15, not voting, 3.

Rev. Dr. Heron, A. M. Stewart and others dissented from the vote ordering the previous question.

A division of the question was called for. The resolution on the continuation of the history was read, and the first part, returning thanks to the writer, was unanimously adopted.

The question was then taken on the second part. It also was adopted. The ayes and noes were called for, and are as follow:—

Ayes.—The Moderator, A. W. Black, A. Clark, A. R. Gailey, Dr. Heron, G. M. Lamb, H. A. M'Kelvey, Dr. M'Leod, J. M'Master, G. M'Millan, J. W. Morrison, M. Smyth, W. Sterrett, A. G. Wylie, Dr. Wylie, T. W. J. Wylie; and W. Agnew, A. Boyd, E. Cullings, W. Cunningham, T. Gowdy, Dr. M'Murray, Dr. Mowry, J. Robb, C. Silliman, S. Teas, J. Woodburn;—added subsequently by consent of Synod, R. J. Black, Dr. Crawford, J. A. Crawford,—30.

Noes.—Rev. J. Douglas, J. B. Finlay, D. Herron, J. Hutchman, D. Kennedy, J. Nevin, A. M. Stewart, A. Walker; and R. Pattison, T. Smith, G. H. Stuart,—11.

Not voting.—Dr. M'Master, D. J. Patterson, John Neely,—3.

So the original resolution, approving the continuation of the history of the church, and ordering its publication was adopted. (See record of proceedings of May 21st.)

Rev. J. Nevin presented the following resolution, which was adopted:—*Resolved*, That Synod hereby declare that the thirty-second rule for judicatories be so construed that no committee on discipline shall report on the merits of any case, or suggest a finding for the court, till after the parties concerned are heard, and an opportunity furnished for remarks from the members of the court.

Rev. J. M'Master presented the following resolution:—*Resolved*, That when the call for the previous question is sustained, the vote shall be taken seriatim upon the amendments, beginning with the last, until the subject is disposed of. (Laid over till next meeting of synod.)

Pending this, Synod adjourned, the Moderator concluding by prayer.

Same place, May 25th, 9 o'clock, A. M.

Devotional services were conducted by Dr. M'Leod in the chair, Rev. D. Kennedy, and Dr. Heron. Synod then met, and was opened by prayer. Same members present as before. Minutes of the last meeting were read and approved.

Resolved, That in accordance with the resolution adopted on yesterday, a committee of three, in connexion with Rev. Dr. M'Master, be now appointed, whose duty it shall be to revise and publish with all convenient speed, a new edition of the historical view of the church, and that they connect with this the document reported to and approved by synod, as a continuation of that historical view.

The Moderator named as that committee, Rev. J. N. M'Leod, D. D., Rev. S. B. Wylie, D. D., and Mr. W. Agnew.

Rev. Gavin M'Millan presented a communication from Mr. Daniel M'Millan, Xenia, Ohio, of which the following is an extract. "If our synod has designs and hopes of maintaining her distinctive stand, means will have to be used at home as well as abroad. If one thousand dollars could be well appropriated to weak congregations, in publishing and providing for them our standards as they came from the hands of the Westminster Divines or Assembly, letting them have them at cost, half cost or gratis, as the condition of their members may require, I, for one, would be willing to make the above donation, as a part and parcel of a sustentation fund, to enable weak settlements to furnish their families with such works—or even to support ministers who settle down with limited funds. If such a view should meet synod's wishes, I would like to know." On motion, this communication was accepted, and referred to the committee on the sustentation fund already appointed.

The Committee on Presbyterial reports presented their report. It was accepted, and after amendment adopted. It is as follows:

REPORT OF THE COMMITTEE ON PRESBYTERIAL REPORTS.

In reviewing the reports which the several Presbyteries have presented to the Synod, there is much to cheer the hearts of the lovers of Zion, to call for the emotions of lively gratitude to her exalted King. General health has presided in all our borders, and there has been no thinning of our ministerial ranks by death. There has been a general and steady increase of members in nearly all our churches. The ordinances of divine grace appear to have been generally well attended. The influences of the Holy Spirit have not been withheld, and the ministers of the cross have had their hearts cheered, and their hands strengthened, by seeing the pleasure of the Lord prosper through their instrumentality. Several new congregations have been organized and added to the list in some of our Presbyteries, and several new stations, not yet ripe for organization, have received attention since the last meeting of Synod. During the past year the promise has been verified in the experience of several of our formerly destitute congregations, "Thine eyes shall see thy teachers." In the Presbytery of Pittsburgh three additional Pastors have been added to the roll; and in some of our other Presbyteries there is an encouraging prospect that additions will soon be made.

When we direct our views to the distant missionary field in Northern India, the prospect appears still brightening. It is true that in reference to the conversion of the Heathen, it is still a day of small things; but difficulties are being removed, prejudices are softening, and a great and effectual door is opening for the most extensive diffusion of gospel light through that benighted region of our world. All that seems to be wanting, as far as outward progress is concerned, is the men to labour and the means to sustain them.

Complaints are made in the reports of some of the Presbyteries of the conduct of brethren in detaining preachers from fulfilling their Synodical appointments. We think that the Synod should express strong disapprobation of such a disorganizing course, that her authority may be duly respected, and confusion and disappointment prevented.

There is another prevailing evil to which we beg leave briefly to advert. We refer to the practice of some of our Presbyteries, in disbursing their own funds in the domestic missionary fields instead of putting said funds into the hands of the Treasurer of Synod. We think that the practice tends to produce no small measure of derangement and confusion, and we would recommend to Synod to enjoin uniformity on all the Presbyteries, in putting all their contributions for domestic Missions into the common fund.

The committee beg leave to close their report with recommending the following resolutions for adoption:

1. *Resolved*, That it be recommended to the Synod to take measures to frame and adopt a more efficient system for conducting Domestic Missions.

2. *Resolved*, That the Synod authorize the Executive Committee of the Board of Missions to organize and send a mission to Oregon and California, if the men and means can be found.

3. *Resolved*, That the Board be authorized to strengthen the hands of the Mission in Northern India, by sending additional missionaries to that region, provided the men can be obtained, and the means for their support raised.

4. *Resolved*, That in the mean time, the Synod instruct the Standing Committee of Correspondence to address a letter of encouragement and sympathy to the missionaries at Saharanpur, without unnecessary delay.

All which is respectfully submitted.

THE COMMITTEE.

REPORT OF THE NORTHERN PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America:—

The Northern Presbytery reports, that the Synodical year which is about to close, has been, within its bounds, one of no usual activity and interest. The tokens of divine regard have not been few, and the past and present, if earnest, are cheering earnest of the future. Presbytery has peace among its members, and pleasant co-operation. Our congregations are, without exception, flourishing. Efforts have been made to reclaim the waste places of the wilderness, and to gladden with the stated ordinances many of God's people, whose Sabbaths have long gone by in painful quietness.

Since Synod last met, four new congregations have been formed. One in Barret, Vermont, one in Patterson, New Jersey, a second one in the city of New York, and one in Amboy, Oneida county, N. Y. Two of these new congrega-

tions have sought pastors. At the last meeting of Presbytery, a call was made by the Patterson congregation upon the Rev. Mr. Hill, of Vermont. It is not yet known whether the call will be accepted. The second church of New York also presented a call to Mr. Spencer L. Finney, licentiate; which having been accepted by him, the last Wednesday in June has been fixed upon to hear his trials for ordination.

The prospects of the *Amboy congregation* are such as to encourage; but we are suffering in that locality, as well as in other places, for want of means and men.

Presbytery would ask Synod's special attention to the Nova Scotia Mission. Very marked success seems to have waited on the efforts of the brethren engaged in it, and we suggest respectfully to Synod, that no better direction could be given to a portion of the Missionary fund than this. The stations are weak, though willing. Shall this enterprise be abandoned, now that its successors are multiplying?

A field likewise interesting and important is that in which the Rev. Mr. Gordon labours—St. Lawrence county, New York. There was presented to us lately, by thirty persons in that section, a petition for supplies of preaching. And there are every where throughout that region, which is decidedly Presbyterian in its character, nuclei which would soon grow into important congregations, could we give them due attention. We do hope that Synod will be mindful of our need, and of the enlarging and attractive field we are expected to cultivate, in her distribution of the ministerial supplies at her disposal.

We have had the services of two of Synod's licentiates. Mr. John M'Millan came into our bounds in the month of March, and Mr. Finney in April, since which time both have been labouring with great diligence and acceptance.

Presbytery would urge on Synod the necessity of giving increased attention to the Home Mission cause. The truth may not be disguised, that it is an actual impossibility for our probationers to support themselves, and do the imposed duties of their station, on the meager sums they are receiving. Men must turn aside from the preferred calling, in order to live. And it is worthy of serious inquiry whether we are not at fault, in allowing the ministry thus to be secularized. Our feeble organizations need a helping hand, and they are not receiving it. We submit that the times, and the peculiar circumstances of the Church, and the enlarging opportunities of usefulness round about her, are loudly calling for a systematic and energetic effort in the cause of Domestic Missions.

The Foreign Mission has the hearts and the prayers of the people under our care, and they are doing for it in proportion to their ability.

The Theological Seminary is commended to the fostering care of Synod. Presbytery respectfully suggests that the church be appealed to in its behalf. There is nothing of merely local or sectional interest in this institution of sacred learning. It has peculiar claims on the thoughtfulness and support of the entire Church, and it is discouraging to know, that such difficulty and delay attend the in-gathering of the small sum asked for its support.

Presbytery numbers at present ten ministers, nine of whom are settled pastors, three probationers, and two students of Theology.

All which is respectfully submitted. J. AGNEW CRAWFORD, *Presby's Clerk.*

REPORT OF THE PHILADELPHIA PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America.

The Philadelphia Presbytery respectfully reports to General Synod as follows:

That since the last meeting of Synod nothing of special importance has occurred. The different churches under our care are in a peaceful and prosperous condition. In each of these, guided by the Spirit of God and the blessings of His grace, there has been a steady and progressive increase in numbers and we hope also in general religion and in zeal for the furtherance of the Divine glory.

Such "manifest tokens" of God's favour place us under additional obligations of gratitude and thanksgiving to the "Father of Mercies."

We have now five Ministers, all of whom are Pastors, two Licentiates, Messrs. John W. Faris and Robert Patterson, one Student of Theology, Mr. Alexander Robinson, who has been in attendance during the late sessions of the Seminary, and one unsettled Minister, the Rev. Matthew Smyth. The Rev. Alexander Clark has also been received as a member of this Presbytery during the time of his supplying the Fifth Church, Kensington.

At a meeting of Presbytery, dated June 24th, 1851, a call from the Fifth Church was made upon Mr. Clark to become their pastor. Mr. Clark came within our bounds about the 1st of April last, since which time he has been labouring in the Fifth Church, but the call, still undisposed of, lies upon Presbytery's table.

Mr. Robert Patterson, Licentiate, has by appointment been acting as a supply in this vacancy, during the greater part of last winter. The congregations of Milton and McEwensville also received services from Mr. Patterson in a visit of last fall.

These vacancies united in presenting a unanimous request to Presbytery in session, dated November 14th, 1851, for Mr. Patterson's ordination and settlement among them as a stated pastor. At a subsequent meeting of the Court upon presentation, this call was declined. These congregations are still without a stated ministry. They have, however, been as well supplied as within our power.

For some months past, the Rev. Matthew Smyth has by appointment been labouring with acceptance among these brethren. In the latter part of March last the Rev. William Sterrett, by Presbyterial appointment, visited Milton and assisted by Mr. Smyth, dispensed the sacrament of the Supper.

A request from the New York Presbytery for the services of Rev. J. A. Crawford within their bounds during the winter, was granted. Mr. Crawford was accordingly transferred, and since that time has been assiduously engaged as adjunct Professor in the Eastern Theological Seminary.

Mr. John W. Faris has been employed in preaching within the limits of this Presbytery, as far as practicable.

We complain on account of great detention on the part of supplies, in not appearing within the jurisdiction of this Court at the time designated by Synod.—Such treatment we did not expect, and such behaviour must produce unhappy results in the evident injury thereby inflicted upon our vacancies, which have been notified of appointments based upon Synod's regulations, but which have been utterly disregarded. A resolution upon the minutes of Presbytery, relative to this matter, will intimate our feeling to Synod:

“*Resolved*, That we regret the interference of brethren in sister Presbyteries in preventing supplies from coming on to fulfil Synodical appointments.”

The occasional days of Fasting and Thanksgiving designated by Synod, have been duly observed.

We have been giving as heretofore attention to the great work of Christian Missions, and urging them upon our people by every encouragement to a cordial and generous support.

Presbytery also maintains a lively interest in the prosperity of the Theological Seminary, and believes it to be a matter of vast importance that it be sustained and adequately provided for by the Synod.

In making the distribution of supplies of whatever available aid there may be in the possession of Synod, we hope to be well remembered. We have now several vacancies, and there are new fields within our reach which, had we the necessary help, might be successfully cultivated.

In closing this Report we have to say, that the various apportionments assigned us by Synod have been in a great degree attended to.

That the Spirit of all grace may be in your meetings, and guide you in all your deliberations to the happiest issues for the Divine glory in the well-being and prosperity of Zion, is our importunate and constant prayer.

Respectfully submitted by order of Presbytery. R. J. BLACK, *Stated Clerk*.

REPORT OF PITTSBURGH PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America, the Pittsburgh Presbytery respectfully presents the following Report:

During the past year, there have been four adjourned and two stated semi-annual meetings of Presbytery.

On the 3d of June, 1851, Mr. Andrew Walker, according to the established order of our church, was ordained and installed pastor of the united congregations of Union and Brush Creek; two days afterwards, Mr. David Kennedy was, in the same manner, made pastor of Bethel and Sandy congregations, and on the 25th of the same month, Mr. G. R. McMillan was likewise ordained and installed pastor of the united congregations of Neshannock and Mount Hermon.

We have now eleven settled congregations, five organized vacancies, and a

number of preaching stations. Our field is large and promising. It invites us to the harvest. Whilst confessing much unfaithfulness, we trust God has done some good by our labours.

We have lately been giving more attention to Domestic Missionary work than formerly, and the liberality of our congregations for this object has been encouraging.

The days of Fasting and Thanksgiving appointed by Synod, were generally observed.

A paper on the subject of secret societies was, by resolution of Presbytery, referred to Synod and is herewith presented.

We are sorry to have to report that the health of one of our members, Rev. G. R. McMillan is so much impaired as to render it probable that his congregation will have to be supplied by the Presbytery during the coming year. We wish Synod to remember this in the distribution of supplies.

Respectfully submitted.

DAVID HERON, *Clerk of Presbytery.*

REPORT OF THE PRESBYTERY OF OHIO.

Since our last report little of general interest has occurred within our bounds calling for special notice. We still have cause to record "the loving-kindness of the Lord," to both ministers and people. Our congregations, settled and vacant, continue to enjoy a comfortable measure of outward prosperity and peace, and evidence is not wanting of the presence and blessing of Zion's King in the ordinances of his grace. The supplies allotted to us by the Synod at last meeting, have been generally received, and have been encouraging and strengthening to our small and feeble vacancies. Mr. Gillespie did not come into our bounds according to appointment, nor have we received any information relative to the failure.

The congregations of Xenia and Richland have united, and called Mr. Spencer L. Finney, Licentiate, to be their Pastor. The call has been sustained by the Presbytery, but no opportunity has been afforded for its presentation, and we understand that Mr. Finney has lately accepted a call in another Presbytery.

We greatly fear the injurious effect which this renewed disappointment will have upon the congregation of Xenia, and we think that we have some reason to complain of the precipitancy of our brethren of the Northern Presbytery, in presenting their call to Mr. Finney, knowing, as they did, of the existence of the call from Xenia, and the meeting of the Synod being so near, when both calls could have come fairly into competition.

In reference to the Oregon Mission, all that we think it necessary to state, is, that should the Synod see proper to organize a Mission to that region, the co-operation of this Presbytery, in proportion to our ability, may be reckoned upon.

The days appointed by the Synod for Thanksgiving and Fasting, were observed as far as known to us in all our congregations.

We hope that the Synod will grant us such a portion of supplies as can be spared, without infringing on the just claims of other Presbyteries.

May Zion's unerring Counsellor guide the Synod in all their deliberations.

By order of Presbytery.

ANDREW HERON, *P. C.*

REPORT OF THE WESTERN PRESBYTERY.

The Western Presbytery of the Reformed Presbyterian Church would respectfully report to General Synod as follows:

That our condition and progress under the direction and control of Him, who is King of Zion and walks in the midst of the golden candlesticks, has not been greatly different from that of former years. The Church is yet in her wilderness state, and the shadows of the wilderness must needs at times be upon her, but it is not all shade. There are times and places as the Church moves up through the wilderness, leaning upon her Beloved, that the sun of righteousness sheds his light upon her path, the flowers spring up around her, and she hears the singing of birds and the voice of the turtle. Such in some measure has been our experience during the past year; we have found it not all clear and not all dark.

Since our last annual report two additional congregations have been organized within our bounds. One of these, the congregation of Unity, is in Washington county, Illinois; the other, the congregation of Dundee, consisting of forty-eight members and four Ruling Elders, is in Kane county, in the same state.

The congregations in our bounds with settled Pastors are nine. There are seven other congregations, some of which *alone* could well support a Minister,

while others by uniting, which might conveniently be done, could also do so, who have never yet had a Pastor after God's own heart, and according to his promise to his people, to feed them with knowledge and understanding. Besides the organized we have various other preaching stations, which, under the divine blessing, need the necessary culture, in order to the presenting organized and flourishing congregations. Had we but suitable men and the means for a season to sustain them in the great field of the West, we might almost indefinitely stretch out the curtains of our habitation.

Of the persons appointed as supplies in our bounds by last Synod, the greater number fulfilled their appointments, labouring in our vacant congregations with acceptance. Messrs. Robert Burgess and David Gillespie spent all their time since the last meeting of Synod within our bounds. Mr. Burgess laboured altogether in one place, in Lincoln county, Tenn., and it is understood with acceptance; his services were, however, on this account not available in our numerous vacancies. He is now returned into the bounds of the Pittsburgh Presbytery.—Mr. David Gillespie was not appointed to our Presbytery after the 1st of March last. Having, however, learned that his services were not particularly needed in the Ohio Presbytery, where he should next have gone after leaving our bounds, we retained him amongst us, and employed him in supplying our vacancies for the remainder of the year. Mr. James Scott fulfilled his appointment and then went into the bounds of the Ohio Presbytery. That Presbytery directed him into East Tennessee, and instructed him to pass from thence into Lincoln county, in this same state, where is a congregation within the bounds and under the care of this Presbytery. He is here mentioned, because one of our vacancies is desirous of enjoying more of his labours, in order that, if satisfied with his ministrations, they may make a call upon him to become their Pastor. On this account, in the distribution of supplies, we would wish him assigned to us, at least for a season. It will not be out of place here to say, that we will look for and respectfully claim, in the distribution of supplies, our full share, that as far as possible we may supply with the preaching of the word our numerous vacancies.

At our meeting this spring, a call was made by the congregation of Dundee upon Mr. John M'Millan. The call was sustained as regular, and offered to him for acceptance or rejection. He has asked a short time for deliberation. It is hoped by Presbytery that he will accept the call; in which event measures will be taken, should the way be found open, for his ordination and settlement immediately.

Before closing our report we would say, that it is with regret that we find nothing done towards sending a Missionary to Oregon. Our people would contribute to such an enterprise with great willingness, were the proper person to offer himself for the work, and say, "Here am I, send me." It is hoped that before another year rolls round, from our ordained men, or our young men, sons of the prophets, some one properly qualified will willingly offer himself.

The important city of St. Louis remains unoccupied by our Church. The field there is ripe to the harvest, and to us it would be of great advantage, did a well qualified reaper enter it and labour in that field. The permanent establishment of a Reformed Presbyterian Church in that great city, would have an influence in extending and building up our cause in the West. We would again commend this matter to the notice of the General Synod.

We would close our report with the prayer, that God would send forth his light and his truth and pour out his Spirit, for the guidance and assistance of the Synod.

By order of Presbytery.

JOHN M'MASTER, Clerk.

REPORT OF PRESBYTERY OF SAHARANPUR.

To the General Synod of the Reformed Presbyterian Church in North America: *Dear Christian Brethren.*—Although situated at such a distance from your place of meeting, and with the globe itself between us, yet we feel that the endearing bonds of ecclesiastical fellowship bind us closely together. It is not our privilege to go up to the thrones of judgment of the house of our New Testament David, to unite in your deliberations, yet we are always glad when the time arrives for addressing your reverend Court, and of testifying our warm attachment to the cause of Reformation Principles. We find that these principles, in all their grand and distinctive features, are as applicable in India, as in America or the British Isles. As yet, our ecclesiastical operations are limited. With us, it is still a day of small things, but, we trust, we are laying the foundation of a Church in Asia, which is destined to occupy a prominent place in future generations. The handful of corn cast into this heathen soil is taking root, and "the fruit will yet shake like the trees of Lebanon."

For a general outline of our operations during the past year, we would refer you to our annual Report, lately forwarded for publication in the Banner of the Covenant. Since our last Report to Synod, three extensive itinerations have been made for the purpose of preaching and distributing the word of life among the heathen. On one of these tours of more than 400 miles, made in a great measure on foot, we penetrated the interior of the Himalaya mountains, far up among the snowy ranges to a celebrated place of pilgrimage, where many a Hindoo was perished by the shrine of his great Goddess Gunga; and preached to men in these wild regions who had not before heard the sound of the gospel. The gospel also has been preached regularly, and almost daily in this city, and very frequently in the villages around us. As usual, we spent about ten days at the great fair of Hurdwar, and attended another Mela also in our immediate vicinity. As to our ability of making the gospel known to the perishing millions *within our bounds*, that is entirely out of the question. North of us, to the pole, there is not a Missionary, and we may say, not a Minister of the gospel. South, we have no Missionary station within 600 miles. To the direct East, with the exception of two small stations, thick darkness rests upon the people, without a single ray of gospel light, until you reach Shanghai in the Chinese Sea. And to the West, beyond the bounds of the Lodiania Mission, for many hundreds of miles, the prospect is almost equally gloomy. In the immense desolations immediately around us, we have a most extensive and populous field of labour, and much of it ready to receive the seed of the word, but where are the men to cultivate it? What are we among so many millions perishing for the bread of life? We have hundreds of vacancies in our vicinity "ripe for the settlement," as ripe certainly as we may ever expect them to be, until living teachers are sent to them by the Church of Christ. We would therefore, most respectfully and earnestly, ask from Synod our full share of disposable labourers for this portion of the Vineyard of our common Master. We do not expect that you will send a supply proportionate to our need, but we do hope that we will not be altogether overlooked in your distribution of supplies. We observe by the Report of your Committee of Supplies at last Synod, that the entire labours of four ministers and eight licentiates at your disposal, were distributed within the bounds of your own Presbyteries at home, while no reference is made to the desolations within our bounds, and throughout the whole heathen world! But this was probably an oversight, and we trust, in future, our wants will be taken into consideration, and if not met, laid before the churches to stimulate them in the more vigorous prosecution of the work in heathen lands.

Our beautiful and substantial Mission Church was completed in April last, and opened with appropriate services in Hindustani and English. The whole of the expenses was paid for by Christian friends in this country. Since then, nearly all the English residents of the station have attended our services. Our monthly concert collections for Missionary purposes, amount to about 100 dollars a year, in addition to the contributions made by our native Christians. We have five public services every week, besides the regular preaching of the gospel to the heathen, in the Bazaars and at our city Church. We have three regular students of Theology, and one informal, under the care of Presbytery, who have made very respectable progress. We meet the class several times a week, for recitations in Theology and Church History. With a single exception, all under our care have given us much satisfaction, and are, we trust, growing in grace and Christian stability. We long for a time of general refreshing from the Lord, and for an exhibition of his almighty power in the conversion of the heathen. We doubt not but we are remembered by our brethren at home. We rejoice in your progress and prosperity, and pray that you may be guided from above in all your deliberations for God's glory and the good of Zion, and be enabled vigorously to prosecute the missionary work, until all the ends of the earth shall see the salvation of our God. And now, for our friends and brethren's sakes, we say, "Peace be within thy walls, and prosperity within thy palaces."

By order of Presbytery.

J. R. CAMPBELL, Clerk.

The superintendents of the Eastern Theological Seminary presented their report. It was accepted and referred to the Committee on the Seminary.— It is as follows:

REPORT OF THE SUPERINTENDENTS OF THE EASTERN SEMINARY.

The superintendents of the Theological Seminary of the East would respectfully report to Synod, as follows:

At the time specified in the Constitution, the Seminary commenced its operations in the city of New York, under the direction of the Professor of Theology. The session was continued for the four following months, and closed with the public exhibitions of the students, and examinations by the superintendents.

Rev. D. J. Patterson having declined the appointment of Synod as "Instructor in the original languages of the Scriptures," Rev. J. A. Crawford was invited by the Board to officiate in that capacity in the interim. Mr. Crawford accepted the appointment, and laboured with diligence and success in the discharge of its duties.

The students were instructed by the Professor in Theology, by the exegesis of the original Greek scriptures, by Turretine, used as a text book, and by catechetical exercises, and essays on assigned topics, the Testimony of the Church being the guide, and also by written essays required of the students on the history of the old Testament Church, as introductory to a course.

The Hebrew language and literature were taught by Mr. Crawford, and the examinations had on all these subjects were entirely satisfactory to the superintendents.

There were five regular students in attendance, viz.: Mr. Alexander G. McAuley, resident licentiate, whom they now report as having completed his course, Mr. Alexander Robinson, of the third year, now advanced to the fourth, and Messrs. W. Calderwood, John M. Corkle, and John Young, who now rank as students of the third year.

The superintendents take great pleasure in bearing their testimony to the great and successful labours of the Professors, and the diligence and improvement of the pupils under their charge.

The Professors recommended it to the superintendents that they might present it to Synod, that the time of the session be shortened to three months, that this be a period of unabated study, and that henceforward the fourth year should be insisted upon before license to preach be given to the student. The superintendents concurred in the recommendation, and now respectfully submit it to general Synod as worthy of their adoption. This they believe will be a measure of utility at once required by the exigencies of the Professors and the students, and calculated to elevate the standard of Theological learning and character in the Seminary.

The superintendents regretted to find that the small sum apportioned by Synod, as an acknowledgment for the services of the Professor of Theology had not been paid, and they confidently express the hope that Synod will see that their own obligations on this subject are discharged. Commending the school of the Prophets under their care to the fostering care of the Supreme Judicatory, they close their report in faith and hope.

All which is respectfully submitted. (Signed) ROBERT J. BLACK, *Secretary*.

The treasurer of Synod presented his report. It was accepted, and so much as refers to the Theological Seminary was referred to the Committee on the Seminary. (See Appendix.)

The treasurer of the Seminary of the West presented his report. It received the same direction. (See Appendix.)

The Committee on the records of the Northern Presbytery presented their report. It was accepted and adopted. It is as follows:

REPORT ON THE MINUTES OF THE NORTHERN PRESBYTERY.

The Committee on the Northern Presbytery's Minutes report, that the part of the Northern Presbytery minutes submitted to them is contained in single and loose sheets of paper, and appears to be only a rough draft of the proceedings taken down at the meetings referred to. The Committee cannot consider such a method of recording Presbyterial proceedings calculated to secure accuracy, and preserve the minutes continuous and entire, and therefore strongly recommend that the minutes submitted be carefully transcribed into a book to be kept entire for advantages of future reference.

Respectfully submitted by

COMMITTEE.

The Moderator decided that the inspection of the records of Presbyteries was intended to cover only the past year. An appeal was taken from this decision. The chair was sustained.

Resolved, That clerks of Presbytery be hereafter instructed to have all

the records of Presbytery carefully transcribed into a suitable book provided for that purpose, and that said records be so transcribed, with all convenient speed, after the meeting at which they have been adopted.

The special Committee to whom was referred the resolutions from Pittsburgh Presbytery, on the subject of secret associations, presented their report. It was accepted, and laid on the table.

Rev. J. Hutchman presented a memorial from Xenia asking a review of Synod's proceedings in the case of Pittsburgh Presbytery and Rev. W. Wilson. It was on motion accepted, and laid on the table.

Rev. D. Kennedy presented a memorial from Bethel and Sandy. Dr. Heron a memorial from two individuals of the session of Massies' Creek church, and also from Gamsin, Ia. Rev. J. Hutchman memorials from New Castle, Austintown, Camp Run, Mount Hermon, and Neshannock, all upon the same subject. They received the same direction.

An extract from the minutes of Pittsburgh Presbytery referring to the same case was presented. It received the same direction.

A memorial from Rev. T. C. Guthrie, D. D., on the same subject, was presented.

Resolved, That so much of this document and the other papers as relates to the subject of union, be referred to the committee on the signs of the times, and that the remainder be laid on the table.

Memorials from Williamsburgh, Ryegate, Union and Mount Pleasant, 1st Reformed Presbyterian Church, Pittsburgh, Pine Creek, and individuals of 4th Reformed Presbyterian Church, Philadelphia, were presented. They received the same direction as the others.

A communication signed W. Wilson, Moderator, T. Wilson, W. S. Bates, W. Taylor, ruling elders, was presented and read.

It was moved and seconded, that as the petitioners do not belong to any of our Presbyteries, while they claim to do so, they have leave to withdraw their paper.

The following substitute for this was offered and entertained by Synod:— That the paper be accepted and laid on the table. Pending the consideration of this, Synod, on motion, adjourned to meet at half past 7 o'clock, P. M., to hear the reports of the Board of Missions,—the Moderator concluding by prayer.

Same place, 7½ o'clock, P. M.

Synod met, and was opened by prayer. The reading of the minutes was deferred.

The Corresponding Secretary presented his report. It was accepted and adopted.

The Treasurer presented his reports of Foreign and Domestic Missions. They were accepted and adopted. (See Appendix, B, C, D, E.)

Synod then adjourned, Rev. A. W. Black concluding by prayer.

Same place, May 26th, 9 o'clock, A. M.

Devotional exercises having been conducted by Rev. Dr. McLeod in the chair, Dr. Heron and Rev. R. A. Hill, proceeded to business. The minutes of the last meetings were read and approved.

Resolved, That the thanks of this Synod be presented to the late Moderator, Rev. Dr. McMaster, for his sermon preached at the opening of Synod, and that a copy be requested for publication.

Resolved, That Mr. Wm. Agnew and Mr. Wm. Cunningham, be a committee to solicit the manuscript, and should the Dr. comply, attend to its publication.

The committee on the Signs of the Times presented their report. It was accepted.

Resolved, That it be adopted and published, and that the author (Rev.

George Scott) have liberty to make such verbal amendmens as do not affect its principles. (See Document G, Appendix.)

The committees on the records of the Ohio, Western, Pittsburgh and Philadelphia Presbyteries, presented their reports, which were severally accepted, and adopted. They are as follow :—

REPORT OF COMMITTEE ON RECORDS OF OHIO PRESBYTERY.

The committee on the records of the presbytery of Ohio respectfully report as follows:—

Believing that the resolution of Synod, in accordance with which they were appointed, contemplated only the minutes of the past year, they have confined their attention to these, and have observed in them nothing requiring the special attention of synod, and they therefore recommend that they be pronounced approved as far as the 11th line of the 90th page. If synod do not consider that the committee is exceeding its proper functions, they would recommend for the consideration and adoption of Synod, the following rules on the Records of Ecclesiastical Judicatories.

1. That each court provide itself with a book substantially bound and suitably labelled, in which the minutes shall be recorded, after they shall have been approved.

2. That the Minute Book be regularly paged, containing a running title, stating the date of the transactions on that page.

3. That a marginal column be drawn of suitable size, in which the subjects of the action of the court shall be specified.

The term *constitute* as used in reference to the opening of each session of the court, your committee consider to be inappropriate, as the Ohio Presbytery was constituted many years ago, and has had a continuous existence. The committee recommend that the term *open* be used instead of *constitute*.

All of which is respectfully submitted.

THE COMMITTEE.

REPORT OF COMMITTEE ON MINUTES OF WESTERN PRESBYTERY.

The committee to whom were committed the minutes of the Western Presbytery for revision, respectfully present the following report:—

Having examined the minutes submitted to us, we find they have been taken and kept with care, and have been, with a good degree of neatness, transcribed into a book provided for the purpose. It appears from their minutes that the councils of the brethren of the Western Presbytery are peaceful, and their labours abundant and successful.

Respectfully submitted by

THE COMMITTEE.

REPORT OF COMMITTEE ON RECORDS OF PITTSBURGH PRESBYTERY.

The committee appointed to examine the records of the Pittsburgh presbytery respectfully report to Synod,—

That the minutes of said presbytery for the past year, are *neatly, legibly*, and so far as they could judge, *accurately*, recorded, in a book provided for the purpose. Corrections and obliterations with the pen are to be found occasionally—this your committee think ought to be avoided. On the whole, however, they commend highly the manner in which these minutes are kept: and returning them to your table, ask to be discharged.

Respectfully submitted,

GEORGE M. LAMB,

On behalf of the committee.

REPORT OF COMMITTEE APPOINTED TO EXAMINE THE MINUTES OF PHILADELPHIA PRESBYTERY.

Report of the committee on the minutes of the Philadelphia presbytery.

Your committee would respectfully report that they have been permitted only to inspect the records of said Presbytery from November, 1843. That these appear to be an original draft, with occasional erasures and interlineations. Your committee observed that in one place a whole page was crossed out. The minutes of a presbytery which met on the 9th of July, 1849, are inserted earlier on the record than meetings which were held on the 19th of June and 21 of July of the same year. The dating of the minutes previous to June 19th, 1849, is defective, inasmuch as the year of our Lord is not recorded. At no session of any presbytery is it recorded that presbytery was *constituted* by prayer. A document assigning reasons of dissent from a decision of Presbytery in reference to autho-

rizing students of theology to exhort, and signed by the Rev. T. W. J. Wylie, has the original paper wafered into Presbytery's minutes, instead of being copied into them.

Your committee respectfully recommend said Presbytery to have its minutes transcribed into a book suitable for the purpose.

(Signed,) A. M. STEWART, *Chairman of Committee.*

Resolved, That the following be added to the rules of order. No alteration or amendment of any of these rules shall be made; nor any new rule be added to them, unless such alteration, amendment or additional law had been proposed at the previous sessions of Synod.

Proceeded to the order of the day, the disposal of the paper signed W. Wilson, &c., &c.

Resolved, That the whole question now under consideration be postponed for the purpose of holding an interlocutory meeting, at half-past 4 o'clock, P. M. Synod then adjourned, the Moderator concluding by prayer.

Same place, May 27th, 9 o'clock, A. M.

Devotional exercises having been attended to by Rev. J. A. Crawford in the chair, H. A. M'Kelvey, A. M. Stewart, and M. Smith, Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

REPORT OF THE COMMITTEE OF FINANCE.

The committee of finance would beg leave to report, That the following sums have been paid into their hands, viz:—

Rev. David Kennedy's Congregation,	-	-	\$5 00
“ Dr. Heron's	“	-	4 40
“ John Nevin's	“	-	10 00
“ R. Walker's	“	-	7 00
“ 5th Church, Philadelphia,	-	-	5 16
“ David J. Patterson's Congregation,	-	-	5 00
Mr. Wm. Cunningham,	-	-	10 00
Rev. John M'Master's Congregation,	-	-	16 00
Rev. John Douglass'	“	-	15 00
Grand Cote, Ill.,	“	-	3 40
Rev. H. A. M'Kelvey's	“	-	10 20
“ H. M'Millan's	“	-	10 35
“ A. G. Wylie's	“	-	8 00
2d Church, New York,	-	-	13 00
Rev. David Herron's Congregation,	-	-	1 50
“ Josiah Hutchman's	“	-	5 00
“ Theo. A. Wylie's	“	-	5 00
“ J. W. Morrison's	“	-	8 00
“ Dr. Guthrie's	“	-	5 00
“ Dr. Wylie's	“	-	37 20
“ Henry Gordon's	“	-	5 00
“ G. R. M'Millan's	“	-	10 00
“ A. R. Gailey's	“	-	5 00
“ R. A. Hill's	“	-	5 00
“ Dr. Crawford's	“	-	11 30
“ G. M. Lamb's	“	-	8 00
“ R. J. Black's	“	-	7 50
“ A. M. Stewart's	“	-	11 36
“ Dr. M'Leod's	“	-	30 18
“ Geo. Scott's	“	-	10 75
“ A. W. Black's	“	-	9 00
Xenia	“	-	5 00
Rev. G. M'Millan's	“	-	7 00
“ W. Sterrett's	“	-	8 00

\$317 80

Deduct the clerk's salary,

50 00

\$267 80

The amount at the disposal of your committee for travelling expenses is \$267 80. The number of miles travelled is 15,486, the rate per mile, 1.7 cents, leaving a small sum unappropriated, which we recommend to be paid to the sexton of the church.

The amount due to each member is as follows, viz. :—

Rev. D. Kennedy,	360 miles,	\$6 19
“ Dr. Heron,	630 “	10 83
“ John Nevin,	300 “	5 16
“ R. Walker,	320 “	5 50
“ D. J. Patterson,	90 “	1 54
Mr. W. Cunningham,	256 “	4 40
Rev. John M. Master,	850 “	14 62
“ John Douglass,	300 “	5 16
Mr. Thomas Smith,	300 “	5 16
“ James Robb,	900 “	15 48
Rev. H. A. M. Kelvey,	1000 “	17 20
“ A. G. Wylie,	270 “	4 64
Mr. Thomas Gowdy,	550 “	9 46
Rev. Josiah Hutchman,	250 “	6 02
Mr. James Woodburn,	750 “	12 90
Rev. J. W. Morrison,	1000 “	17 20
“ Henry Gordon,	500 “	8 60
“ A. R. Gailey,	800 “	13 76
“ R. A. Hill,	400 “	6 88
“ G. M. Lamb,	1100 “	18 92
“ A. M. Stewart,	1000 “	17 20
“ Dr. M. Leod,	90 “	1 54
“ Mr. W. Agnew,	90 “	1 54
Rev. George Scott,	350 “	6 02
Mr. Charles Silliman,	350 “	6 02
Rev. A. W. Black,	300 “	5 16
R. B. Mowry,	300 “	5 16
Rev. G. M. Millan,	600 “	10 32
Mr. E. Cullings,	270 “	4 64
Robert Pattison,	90 “	1 54
Samuel Boyd,	320 “	5 50
Rev. Dr. M. Master,	700 “	12 04

15,486 \$266 45

Which amounts the committee are prepared to pay over.

All which is respectfully submitted.

The committee on the communication from Rev. H. Connelly, respecting Psalmody presented their report. It was accepted, and after amendment, adopted. It is as follows:—

REPORT OF COMMITTEE ON PSALMODY.

The Committee appointed to consider the communication from Rev. H. Connelly, on Psalmody, respectfully report as follows:—

The subject which has been referred to them is one in which the whole Reformed Presbyterian Church feels a deep interest. The version of the Psalms at present used by us is highly valued, not only on account of its own merits, but also as associated with the exercises of religious feeling from early life. Those who come from the land of our fathers, are greatly pleased to find that they can sing the Lord's song, even in a strange land, in a form with which they are familiar, and which they love. We would deprecate any thing which would impair the devotional sensibilities of our people, or introduce contention and discord. While, therefore, we would regard it proper to retain our present version as it is, we would also consider that new versions, formed on the principle of the most rigid adherence to the original meaning which can be obtained, and in a variety of metres, might be added, and that the prose in some instances might be arranged for music. But we leave the subject with the Synod, recommending that a Committee of conference be appointed, and that the views herein expressed be taken as a general indication of the wishes of the Synod on the subject.

All which is respectfully submitted.

THE COMMITTEE.

The Committee on the Theological Seminaries presented their report. It was accepted. Rev. A. M. Stewart presented a minority report. *Resolved*, That the report be recommitted to the committee, to report during the present sessions of Synod, in favour of having but one Seminary.

The Committee of supplies presented their report. It was accepted, and after correction adopted. It is as follows:—

REPORT OF THE COMMITTEE ON SUPPLIES.

The Committee on Supplies respectfully report to Synod the following scale of appointments, viz.: That

Rev. G. M. Master, D. D., be referred to the Ohio Presbytery.

Rev. E. Cooper spend June, July, August, September and October in the Ohio Presbytery, and the remainder of the year in the Western Presbytery.

Rev. J. A. Crawford spend June, July and August in Chicago. September and October in the Philadelphia Presbytery, and the remainder of the year in the Northern Presbytery.

Mr. A. G. McAuley be referred to the Northern Presbytery.

Mr. J. W. Faries be referred to the Philadelphia Presbytery.

Mr. R. Patterson be referred to the Philadelphia Presbytery, and that the Presbytery be directed to ordain him, if found qualified, in view of his becoming an agent for the Board of Missions.

Mr. James Scott be referred to the Western Presbytery.

Mr. Samuel P. Herron be assigned to the Pittsburgh Presbytery.

Mr. Robert Burgess spend June, July, August, September and October in the Ohio Presbytery, and the remainder of the year in the Pittsburgh Presbytery.

Mr. David Gillespie being desirous of visiting Europe on account of ill health, the Committee recommend that he be furnished with the proper certificate of his standing.

(Signed,)

THE COMMITTEE.

Resolved, That when Synod adjourn, it be to meet in the First Reformed Presbyterian church in the city of Chicago, Illinois, on the fourth Wednesday of May, 1853, at half past 7 o'clock, P. M.

Proceeded to the order of the day—the disposal of the paper, signed “W. Wilson, Moderator.”

The following amendment to the substitute was presented and adopted by Synod.

Resolved, That, inasmuch as Rev. William Wilson has not approached this Synod in the way required, he, and the other memorialists acting with him, have leave to withdraw their communication.

Proceeded to the consideration of the memorials laid on the table.

A paper embodying a preamble and resolution disposing of the subject was presented. A substitute for this was offered, but Synod refused to entertain it. Ayes 15; Noes 27.

Resolved, That the whole subject before Synod be referred to a committee to be composed of Rev. A. Clarke, T. W. J. Wylie, J. Hutchman, Dr. Heron, J. W. Morrison, to prepare and report a final disposal of the entire matter.

On motion, Mr. George H. Stuart and Mr. E. Cullings were added to the committee.

Synod then adjourned till half past 4 o'clock, P. M., Rev. J. Nevin concluding by prayer.

Same place, half past 4 o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before. Minutes of the last meeting read and approved.

Rev. Dr. Wylie asked and received leave to add his name to the majority refusing to admit a substitute for the resolution on the memorials.

The Moderator announced the committee of conference on Psalmody; they are Rev. T. W. J. Wylie, Dr. M. Leod, and A. M. Stewart.

The committee on a Sustentation fund presented a report. It was accepted and adopted. It is as follows:—

REPORT OF THE COMMITTEE ON THE SUSTENTATION FUND.

The committee on sustentation report that they have not had the necessary time to mature any general plan for more efficient support and extension of the gospel; and therefore ask respectfully to be continued, that they may report more fully at next meeting of Synod.

In the mean time they would recommend that Synod authorize them to ascertain, by correspondence with the ministers and boards of trustees in our church, the financial condition of the congregations, particularly the sum paid to each minister for the past year, as this information will greatly contribute to future wise and useful action.

They also recommend that Mr. Robert Patterson, licentiate, be ordained by the Philadelphia Presbytery, provided he be found qualified, and that he be put at the disposal of the Missionary board, in order that he may visit in the capacity of a missionary agent each congregation; to aid in the formation of missionary associations, distribute collecting cards and missionary intelligence, and promote the various other interests of our church.

They are happy to add that Mr. Patterson has authorized them to say that he is willing to accept of such appointment, provided that Synod allows of such an arrangement as the committee suggests; and provided that a salary be furnished sufficient for his family's support and the payment of his travelling expenses.

Committee consider it a proof of the good will of a gracious God towards our church, that a person, whom they regard as qualified in a high degree for the work, volunteers his services in this cause, and they trust that Synod will be led to look upon the matter in a similar light.

Committee also recommend the adoption of the following resolution:—

Resolved, That the thanks of Synod be returned to Mr. Daniel M^cMillan for his liberal proposition to make a donation to the funds of the church. That the matter be committed to the Missionary Board, who shall be empowered to correspond with Mr. M^cMillan in reference to its appropriation; and, further, that others be invited to imitate his example.

All of which is respectfully submitted, "THE COMMITTEE."

The committee to prepare a report, disposing finally of the order of the day, presented their report, which was accepted.

Resolved, That a member be requested to lead in special prayer. Rev. Dr. Heron, on the call of the Moderator, discharged this duty.

It was moved and seconded that the report be adopted. A division of the question was called for. The vote being taken on the first resolution, it was adopted.

An amendment was offered to the second resolution, which was lost by a tie vote. Ayes 19; Noes 19; the Moderator declining to vote.

The question was then taken on the second resolution which was adopted. Ayes 27; Noes 14.

Rev. Gavin M^cMillan desired it to be recorded as a reason for his vote in the negative, that he was opposed to the direction in reference to Mr. Wilson's seeking restoration to the church through the Ohio Presbytery.

The report as adopted is as follows:—

In order to issue in a satisfactory, righteous and peaceful manner the whole subject embodied in these memorials, the Synod agree to the following modification of their former action, viz.:—

1st. *Resolved*, That the Synod hereby express their disapprobation of the action of the Pittsburgh Presbytery in the reception of Rev. W. Wilson and his congregation, as irregular, and in its tendencies injurious.

2d. *Resolved*, That if Rev. W. Wilson and his congregation desire to be recognised as in connexion with this Synod, they be required to make their application to the Presbytery of Ohio, and in the event of such application, Rev. Mr. Wilson give such satisfaction to said Presbytery as they in their judgment may require.

The following explanatory resolution was offered and adopted by Synod:—

Resolved, That the second resolution of the report be understood to mean that the Rev. Wm. Wilson is not in the communion of the Reformed Presbyterian Church.

The ayes and noes were called for on this resolution. They are as follows:—

Ayes.—The Moderator, A. W. Black, R. J. Black, A. Clarke, Dr. Crawford, J. A. Crawford, A. R. Gailey, G. M. Lamb, H. A. McKelvey, Dr. McLeod, Dr. McMaster, J. McMaster, G. M. Millan, J. W. Morrison, J. Nevin, D. J. Patterson, M. Smyth, W. Sterrett, A. G. Wylie, T. W. J. Wylie; and W. Agnew, A. Boyd, E. Cullings, W. Cunningham, T. Gowdy, Dr. Mowry, C. Silliman.—27.

Nocs.—Rev. J. Douglas, J. B. Finlay, David Herron, R. A. Hill, J. Hutchman, A. M. Stewart, A. Walker; and S. Boyd; Dr. McMurray, J. Neely, R. Pattison, T. Smith, G. H. Stuart, W. Montgomery.—14.

Dr. McMurray, Rev. D. Herron and others, desired it to be recorded that they voted in the negative because they regarded the explanatory resolution unnecessary, inasmuch as the resolution itself, in their estimation, declared the fact with sufficient distinctness.

Rev. J. B. Finlay, Ph. D., declared his intention to protest against the adoption of the above resolution.

Resolved, That Synod take a recess for one hour.

After recess resumed business.

Resolved, That the former Board of Missions be reappointed.

Resolved, That the report of the Committee on Secret Societies be postponed till next meeting of Synod.

Resolved, That the proposed amendment to the rules be postponed till next meeting of Synod.

Mr. George H. Stuart was reappointed Treasurer of Synod.

The Committee on the communication from Rev. Dr. Neil reported as follows:—That the subject is regarded as highly worthy of the attention of the ministers and members of our church, and that it be recommended to their careful consideration. Accepted and adopted.

The Committee on the 'Theological Seminaries' not being prepared to report, on motion of Rev. A. W. Black, it was

Resolved, 1. That the Committee on the 'Theological Seminaries' be directed to prepare and present at next meeting of Synod, a plan for uniting the Seminaries in one; and that in the mean time the two seminaries be conducted as heretofore by the professors with the aid of the present Boards of Superintendents, as worthy of the entire confidence of the church.

Resolved, 2. That the Treasurer of Synod furnish to each Presbytery the amount of the deficit due for the Seminary in their respective bounds, and that Synod hereby give direction that measures be immediately adopted by said Presbyteries for its liquidation:—

The minutes of the present sessions of Synod were then read throughout and approved.

Resolved, That the thanks of Synod be presented to the citizens of Philadelphia for their hospitalities to its members.

Resolved, That the Stated Clerk be directed to publish the minutes in the Banner of the Covenant, with as many extra copies as may be deemed necessary.

Whereupon, it was

Resolved, That Synod do now adjourn to the time and place appointed.

Adjourned, after prayer by the Moderator, singing the 133d Psalm, and receiving the apostolic benediction.

(Signed)

GEORGE SCOTT, *Moderator*.

JOHN NIEL McLEOD, *Stated Clerk*.

APPENDIX.

(Document A.)

Letter from the Eastern Reformed Synod in Ireland.

To the Rev. the Moderator and remanent members of the General Synod of the Reformed Presbyterian church in America:

REV. AND DEAR BRETHREN:—We received with much pleasure your interesting and brotherly communication of May 30th, 1850. As it was not received till after the meeting of Synod last year, it was impossible to answer it sooner. We reciprocate the feelings of affection and sympathy that you express, and trust that our regular and frequent correspondence hereafter, will keep the link that binds us together free from rust.

We are truly rejoiced to hear of your growing prosperity. Since your letter was received we have learned that several ministers have been added to your number. Had it been said, but a few years since, in Scotland or in Ireland, that so large a number of prosperous congregations of the Reformed Presbyterian Church would be found scattered over America in 1851, it would have been looked on as a wild and improbable dream. The fact, too, that there is, as we believe, an almost equal number in the body that separated from you in 1833, makes it still more surprising. We trust it is the doing of the Lord, and it is wondrous in our eyes. Knowing the unlimited field that your country presents, and believing firmly that the principles of the Reformed Presbyterian Church are eminently adapted to meet the wants of your people and your republic, we hope to hear annually of your continued growth and prosperity. We bid you heartily God speed: and we trust that the day is not far distant when even your present progress shall be remembered as “the day of small things” in the greater blessings and the wider extension of a better era.

It is with no small interest that we learn the addition you have made to your missionary staff in Northern India. We are personally acquainted with two of your labourers there, and we can say truly, that to know them is to respect and love them. Their presence would secure our interest in the work in which they are engaged. But we have higher views. We see in India the great and effectual door that God is at the present opening to the exertions of the Protestant world. We see there the battle-field on which Christianity must engage with the mightiest and most ancient systems of idolatry. We see in Hindustan Christianised, the key to open up a way to the millions of the rest of Asia. And while our feebleness as a church prevents us from sending any soldiers to the struggle ourselves, and only enables us to do a little in encouraging and assisting others, we watch with profound anxiety the combatants and the battle, believing that very much of the future destiny of the church and the world depends on the issue. We heartily congratulate you that you have done yourselves the honour of supplying representatives for the covenanting church on that field. We rejoice to hear of their success. We pray for its increase.

We observe in your letter a renewed allusion to the subject of Slavery in the Southern States of your confederacy. You are aware of the strong feeling entertained by every member of our church on this subject;—not stronger, we are rejoiced to see, than that expressed by yourselves. Here we had inclined to hope for a speedier overthrow of the system than you seem to anticipate: but recent events have given us much discouragement. It would ill become us to comment with severity on the conduct of a great republic so distant from us, and so comparatively unknown to us as the United States. But we cannot avoid expressing the mournful disappointment that the passing of “The Fugitive Slave Law,” by your Congress has produced in all our hearts. We had high hopes for the cause of human freedom among you. We had supposed it impossible for your legislature to enact such a law in the face of the free institutions of the North. We fear it implicates the whole country in this sin more deeply than ever it was involved before. But we leave it, and the cause of the oppressed, in the hands of an all-wise God; and we feel confident, that if it is such a law as we believe it to be, no Covenanter will assist in carrying it into execution.

We learned with great regret the death of the venerable and excellent Dr. Black. He was personally known to many of the ministers and members of our

church here, and known by his writings and reputation to all. We sympathize sincerely with your sorrow for the loss you have sustained in his removal. There is this great consolation, however, in his death, that his sun did not go down at noon. He had passed the ordinary limit of human life. He had not to sow in tears, and then die in faith that others would reap in joy. He lived to gather the harvest himself. And we rejoice to learn that his course ended in peace and triumph.

With regard to ourselves, we have to report some changes among our members. And though we cannot tell entirely of prosperity and progress, yet we believe our position is becoming gradually more satisfactory, and our prospects more encouraging.

Since last meeting of Synod there have been three ordinations in our body. One minister has been ordained as assistant and successor to the venerable father of our Synod, Rev. Dr. Alexander. Another over the congregation resigned by Rev. M. Smyth, who has since joined your body. And a third over a congregation formerly vacant. We have now ten settled ministers, one licentiate, one organized vacancy, and one that will soon need organization. Compared with the larger measure of your prosperity our numbers seem but small. Still it is matter of thankfulness that they are increasing, however slowly. And with an unswerving conviction of the truth of the great principles embodied in our Testimony, and looking up to God for his promised blessing, we hope confidently for greater prosperity than we have ever yet attained.

There are some features in our position as a church that we believe justify such expectations. Our circumstances are different from yours. We have to oppose errors in church and state, many of which are unknown in your country. But it is the glory of truth that it adapts itself to all circumstances. It meets the wants of Ireland, of America, of the world. Our principles are *conservative*. We still maintain firmly the great truths that our church has preserved pure from the second Reformation. Thus we oppose the evils of what is here called Ultra-voluntarism. Again, they are *liberal*. Our hatred of persecuting and intolerant principles, compelled us to separate from the majority of the Reformed Presbyterian church in Ireland. Thus we meet the narrow sectarianism that prevails so largely at the present day. And our resolute opposition to the unjust and pernicious system of state-endowments—especially in a community so divided as ours—places us on high ground in attacking the enormous evils of the established and endowed churches of Britain. The signs of the times here warn us of the importance of holding fast by these principles. Popery is making alarming progress in England. The Established church, unreformed, is helping her forward. The unhappy effects of state-dependence in the Presbyterian church are daily increasing. These things, however, are only for a time. Error is mortal. Truth is immortal. And perhaps the time is nearer than we expect, when truth shall triumph.

You are aware of the manner in which the finance of our church is managed. The whole church contributes to a Sustentation Fund, from which the salaries of all the ministers are paid. So far the system has wrought well. We have our difficulties: but they are gradually disappearing. We look to the future with confidence. We believe that in this we are acting on a just and righteous principle, and we cannot doubt the result.

Since last meeting of Synod, we are thankful to Almighty God, that none of our ministers have been removed by the hand of death. Two of the fathers of the church, Rev. Drs. Henry and Houston, have been attacked by severe and dangerous sickness, but we are grateful to a kind Providence, that, though unable to attend the present meeting of Synod, their lives are spared, and there is a good prospect of their continued usefulness in the church of God.

Such then, brethren, is the information we have to communicate regarding our church. We have reason neither to be elated nor to be cast down. Our church and our country are in the hands of the exalted Mediator. He will guard the interests of both, and make their prosperity or adversity work out his own holy purposes. We therefore look forward to the future with calmness and confidence. We see our way and work clearly before us. And whatever be the immediate result of our exertions, we feel sure of the blessing at last.

Signed, by order of Synod,
Ballymoney, July 16th, 1851.

JOHN G. M'VICKER,
Clerk pro tem.

For the Synod; To the Rev. John N. M'Leod, D. D., Synod's Clerk.

(Document B.)

REPORT OF THE BOARD OF MISSIONS.

The important work which Synod has intrusted to the supervision of the Board of Missions has not met with the attention from the church which it justly demands. The authority of the Redeemer's last command is admitted, and the claims of men perishing for lack of knowledge, and in the midst of knowledge, are not denied, but from various causes there has been but little energy manifested in the prosecution of this solemn duty.

Yet it is encouraging that the blessing of the great Head of the church has been granted to the missionaries, foreign and domestic, who labour under our care, and that there is still reason to believe that God has been with us in the past, and that God, even our own God, will bless us in the future.

The Foreign Field.—The missionary brethren at Saharanpur are prosecuting their appropriate duties with great diligence and encouraging success. We cannot give a more full account of their operations than that which is furnished by themselves in their last annual report, which has been published in the Banner of the Covenant for May, 1852. By this it will be seen how worthy they are of our confidence and love, and we trust they will enjoy the prayers and the cordial support of the whole church.

Since our last report was presented, Mr. Campbell's work on Foreign Missions has been received. It is a valuable contribution to the cause of missions and general literature. The board has directed its publication in a handsome but not expensive form, and it is expected that it will soon be issued from the press. Some specimens of it are herewith submitted to the inspection of Synod; and it is recommended that measures be taken for its circulation in all our congregations.

As it is now nearly nine years since the present apportionments for foreign missions were made, and, as many changes have since occurred in regard to the number and size of our various congregations, the board recommend that suitable modifications be made in these apportionments. It is thought that they should be made to cover the salary of the Missionaries last sent out, as well as of the other two, and that there should be no distinction in regard to the particular missionary whom different parts of the church will support. It is also considered advisable that the board hold direct communication with the sessions of the various congregations, while presbyteries will use their influence to induce the people under their care to exercise due liberality and punctuality.

The board have had their attention called to the subject of assisting our brethren of the Eastern Reformed Presbyterian Synod, Ireland, in their projected mission to the Roman Catholics of that Island. From the indications of divine Providence it appears that the time has come to favour that long desolated portion of the heritage of the Christian church. A minister of our sister Synod writes as follows: "You have heard that our Synod is desirous, if possible, to establish a mission to the South or West of Ireland, but owing to the depressed state of matters at present in this country, I fear it will be impossible for us to support a complete missionary staff without assistance from other quarters. We want both men and money. What would you think of the church in America sending over a missionary here? If you could do this, we would be able to support the necessary staff of industrial teachers and Scripture readers. I have no doubt, if there were a small auxiliary in each of your congregations, that funds sufficient for the purpose might be raised. Ireland, at this moment, is as inviting a field of missionary labour as there is in the world. Wherever people are without the knowledge of the way of salvation, there is practical heathenism; and such heathenism we have in the South and West of Ireland. It would be one of the greatest honours of the Covenanting church in America to be the first to send a missionary across the Atlantic to this field of labour; and if the example were set, I would not despair of other churches following it. Surely the thousands of Irish Presbyterians, who are now comfortably settled in the States of America, would feel a warmth and sympathy for such a mission which they would have for no other. There is an opening now for the spread of the gospel in Ireland, which we may never find again; and I feel convinced if the claims of this mission were fairly and fully brought before the American people, and especially before our own countrymen among you, there would be a hearty response, and a triumphant issue to the undertaking. Our Synod meets in July, and I would be

glad to have any encouragement to lay before them. The prospect of assistance from the church in America might guide us in our final resolution on the matter."—In these views the board generally concur, and they recommend that Synod express their deep interest in the subject, and that they call the attention of all our people to the claims which it has upon their prayers and their contributions.

It is an interesting fact that more than four hundred years before the adventurous Columbus landed on our shores, the gospel had been preached, probably within the territory of the United States, by an Irish or Saxon missionary, who fell a martyr to his zeal.* America owes much to Ireland, and should acknowledge and endeavour to discharge the obligation.

Domestic Field.—The term Domestic Missions is used simply to designate the field of labour included within the boundaries of our own land. The board recognise the principle that the cause is essentially the same, and that the work is really one, but convenience has led to the use of these terms to indicate a distinction in locality, though not in interest or importance.

The mission to Oregon, recommended by preceding Synods, has been kept before the attention of the church, but no one has been found ready to offer himself to go forth as a missionary to that region. It is hoped that soon some one may say, "Here am I; send me." If the apostle Paul counted it an honour not to build upon another man's foundation, we trust men like minded may yet be found who will be willing to commence missionary effort in that distant but most important part of our country. The board earnestly call to it the attention of candidates for the ministry, as well as of those who have been already invested with the sacred office.

The board regret to state to Synod that the rule requiring domestic missionaries to report to their executive committee, in addition to their reports to Presbyteries, has been generally neglected. There are, however, some exceptions, Messrs. Rev. M. Smyth, James Scott, D. Gillespie, S. Finney and Robert Patterson, have complied with direction of Synod, and some extracts from their reports are subjoined. We have reason to believe that domestic missionaries have been labouring with diligence and success, but we are unable to present the interesting sketch of their service which suitable reports would have enabled us to give. We hope that henceforth all who are labouring in this capacity will give proper attention to the rule of Synod on the subject. The board confidently believe that were appropriate means employed there would be a liberality on behalf of domestic missions as great as that which is manifested in regard to foreign missions. In order that this may be the case it is proper that there should be united and harmonious action. If all the presbyteries would report to the board their receipts and payments for domestic missions, and would transmit any surplus they may have, a statement might be presented which would be as surprising as it would be encouraging. It is hoped that the resolution already adopted by Synod on this subject, in connexion with the report of the committee on presbyterial reports, will be carried into effect throughout the church.

In concluding their report the board would respectfully impress upon Synod the duty of bringing the whole subject of missions more prominently before the people under their care. In proportion to the interest felt, and liberality manifested in regard to it, will be the peace—the prosperity—the progress of our Zion. If we neglect the souls of men perishing in sin all around us, we cannot expect that God will bless us; while if we are making proper exertions to reclaim a revolted world to its just allegiance to the Son of God, we may expect the presence and the blessing of Him who has connected the promise, "Lo, I am with you always," with the command, "Go ye into all the world and preach the gospel to every creature."

* "In the year 1059 it is said that an Irish or Saxon priest, named Jon or John, who had preached for some time as a missionary in Iceland, went to Vinland for the purpose of converting the colonists to Christianity, where he was murdered by the natives."—*Wheaton's History of the Northmen*, p. 30.

(Document C.)

REPORT OF GEORGE H. STUART, TREASURER FOR DOMESTIC MISSIONS.

*George H. Stuart, Treasurer of Synod's Board of Domestic Missions,
Reformed Presbyterian Church.*

1851.

RECEIPTS.

May 5.	To balance in hands as reported to Synod <i>Philadelphia Presbytery.</i>	\$143 75
	To cash from Rev. Dr. Wylie's congregation,	50 00
	" " Crawford's "	20 00
	" " R. J. Black, . . .	25 50
	" " Fifth Reformed Presb. cong.,	8 50
	" " Rev. W. Sterrett's cong.,	10 00
		<hr/> 114 00
	<i>Western Presbytery.</i>	
	To cash from Rev. M. Harshaw's congregation,	15 00
	" " J. M. Master's "	56 55
	" " Samuel Wylie's "	31 40
	" " T. A. Wylie's "	5 00
	" " J. W. Morrison's "	6 50
	" " H. A. M. Kelvey's "	17 00
	" " Grand Cote "	5 35
	" " Hill Prairie "	12 35
	" " Monmouth "	12 50
	" " Dundee congregation at sundry times to Licentiates,	120 00
		<hr/> 281 65
	<i>Ohio Presbytery.</i>	
	To cash reported as paid by James C. M. Millan, Treasurer,	60 65
		<hr/> 600 05

1852.

May 24.	To balance due by Treasurer,	96 45
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1851.

PAYMENTS.

May 29.	By David Gillespie for service in Philadelphia Presbytery,	24 00
	James Pearson for service in Western Presbytery,	104 00
	James Pearson for services in various places, . . .	24 00
	G. R. M. Millan for services in Western Presbytery,	32 00
	S. L. Finney for services rendered,	8 50
	Rev. E. Cooper "	21 00
	" J. W. Morrison for services rendered in West- ern Presbytery,	12 00
	W. S. Darragh for expenses to Nova Scotia, as al- lowed,	25 00
	Discount on \$120 uncurrent money received at Synod,	90
Nov. 12.	Rev. M. Smyth for services rendered in West'n. Presb.,	7 00
	James S. Scott " "	6 00
1852.	David Gillespie " "	6 00
Feb. 25.	Rev. M. Smyth " "	17 00
March 5.	James S. Scott " "	16 00
" 20.	David Gillespie " "	9 55
	James S. Scott " "	10 00
May 20.	Spencer L. Finney " "	78 00
	Rev. M. Smyth " "	18 00

May 20.	James S. Scott, for services in Western Presb.,	\$12 00
	David Gillespie " " "	12 00
	Rev. G. M. Millan for service in Tennessee, (paid by J. C. M. Millan.)	20 00
	James S. Scott for service in Tennessee, (paid by J. C. M. Millan.)	12 00
	Rev. M. Smyth for services in Ohio Presbytery, (paid by J. C. M. Millan.)	8 00
	S. L. Finney for services in Ohio Presbytery (paid by J. C. M. Millan)	20 65
May 24:	Balance in hands	96 45
		<hr/>
		\$600 05

We, the undersigned, have examined the above report, and find the balance due by the Treasurer, as stated, to be *ninety-six dollars and forty-five cents*, all of which is respectfully submitted, by

WILLIAM AGNEW, }
THOMAS SMITH, } *Auditing Committee.*

(Document D.)

REPORT OF GEORGE H. STUART, TREASURER OF BOARD OF FOREIGN MISSIONS.

George H. Stuart, Treasurer, in account with Board of Synod's Foreign Missions, Reformed Presbyterian Church.

1851.

RECEIPTS.

May 5.	To balance on hands as per report to Synod,	\$23 73
	<i>Northern Presbytery</i> —FOR SUPPORT OF MISSIONARIES.	
	To cash from Rev. Dr. M. Leod's congregation for 1851,	200 00
	" " " on account for 1852,	100 00
	" Rev. A. G. Wylie's congregation for 1851	40 00
	" " R. A. Hill's " "	15 00
	" William Cunningham, Schenectady,	10 00
	" William Matthews, New York, special subscriptions for 1851,	10 00
		<hr/>
		375 00
	<i>Philadelphia Presbytery</i> —DITTO.	
	To cash from Rev. Dr. Wylie's congregation for 1852,	500 00
	" Missionary purse of Dr. Wylie's Sabbath School, being am't. collected in 1851,	325 00
	" Rev. Dr. Crawford's cong. for 1851,	25 00
	" " Robert J. Black's " for 1850—51,	35 00
	" " Wm. Sterrett's " on acc't. for '51,	17 00
	" Milton congregation for 1851,	7 12
	" " for 1852,	28 00
	" Sundry persons, per Robert M'Coy, Washingtonville, for 1851,	21 00
	" Missionary Purse of the Sabbath-school of Fifth-Reformed Presbyterian congr'n.	17 60
	" A friend to the cause,	2 50
		<hr/>
		978 22
	<i>Pittsburgh Presbytery</i> —DITTO.	
	To cash from Rev. John Douglas' cong. in full to 1852,	150 00
	" Rev. A. W. Black's cong'n. for 1850—51,	116 62
	" " John Nevin's " "	68 00
	" " Thos. Guthrie's " for 1850,	20 00
	" " George Scott's " for 1850—51,	78 00
	" " J. Hutchman's " for 1850,	30 00
	" " David Herron's " for 1851,	14 00
	" " David Kennedy's " "	10 00
	" " Andrew Walker's " "	7 30
	" Mt. Pleasant, Allegheny county,	5 00
		<hr/>
		498 92

Ohio Presbytery—DITTO.

To cash from Rev. Thomas Flavel's cong. for 1851,	15 00
“ James C. M'Millan, Treasurer, balance for 1851,	6 00
“ Rev. Dr. Heron's congregation for 1852,	10 00
“ “ G. M'Millan's “ “	29 00
“ “ H. M'Millan's “ “	35 00
“ Xenia “ “	20 00
“ John Sloan, Richland, “	10 00
	<hr/>
	125 00

Western Presbytery—DITTO.

To cash from Rev. John M'Master's cong. for 1851,	39 00
“ “ Samuel Wylie's “ “	54 25
“ “ M. Harshaw's “ 1850—51,	20 00
“ “ T. A. Wylie's “ 1850,	10 00
“ “ H. A. M'Kelvey's “ 1850—51,	23 10
“ “ A. M. Stewart's “ 1851,	23 10
“ “ A. M. Stewart,	8 00
“ “ J. W. Morrison's cong. for 1851,	6 50
“ Salem congregation for 1851,	5 45
“ Monmouth “ “	16 50
“ St. Mary's, Iowa,	4 00
“ W. Wyatt, Tennessee,	1 00
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	210 90

General Fund.

To cash from Rev. R. A. Hill's congregation as ordered,	10 00
“ “ Henry Gordon's “ “	11 00
“ “ D. J. Patterson's “ “	6 00
“ “ Dr. M'Leod's “ “	39 00
“ Second Ref. Pres. N. Y. “ “	23 00
“ Rev. Dr. Wylie's “ “	44 00
“ “ R. J. Black's “ “	5 73
“ Fifth Ref. Pres. Phil. “ “	10 40
“ Rev. A. W. Black's “ “	21 50
“ “ John Nevin's “ “	10 00
“ “ G. R. M'Millan's “ “	6 00
“ “ H. M'Millan's “ “	18 00
“ Hill Prairie, Illinois, “ “	10 00
“ J. S. Scott, Licentiate,	5 00
“ Charles Arbuthnot, Pittsburgh,	20 00
“ A friend, per J. Stewart,	1 00
“ Mary and Ellie's earnings for the cause,	1 25
“ James C. M'Millan for bequest of late Margaret Johnston, of Xenia,	30 00
“ John M'Vicker, Treasurer of Missionary Society, East. Ref. Pres. Synod, Ireland, £18 10s. 1d.,	88 82
	<hr/>
	363 70

Scholarship Fund.

To cash from Sabbath school of Rev. J. B. Dales' church, for support of J. B. Dales,	25 00
“ Wm. Matthews for support of Stewart Bates	25 00
“ Young people of Rev. H. M'Millan's congregation, for support of H. M'Millan,	25 00
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	75 00

Mission Retreat.

To cash from 4 friends to the cause,	1000 00
“ 2 “ “	113 88
“ Mr. Thompson of Rev. R. A. Hill's congregation,	50 00
“ Collection in Utica and Sarahville, Ohio,	20 00
“ “ Rev. G. M'Millan's cong.	10 00
“ “ Rev. Dr. Heron's “	6 00

To cash from collection in Xenia, Ohio, congregation,	15 00
“ “ Richland, Ohio, “	3 50
“ “ A. R. Church, Cedarville, Ohio, after sermon by Rev. H. M. Millan,	25 00
“ James M. Millan, South Hanover,	2 00
	1,245 38

Banner of the Covenant.

To cash from subscribers as per acknowledgments, including those in June number,	673 90
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Total receipts, \$4,569 75

1852.

May 21. To balance on hands,	\$326 99
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This balance will be more than absorbed when the amount due to Mission Retreat and Scholarship Funds are remitted for,

GEORGE H. STUART, *Treasurer.*

PAYMENTS.

1851. *Missionaries' Salaries for one and a half Years.*

Oct. 18. By cash paid Gen. Ass. Board of Mis. on acc't. of salary,	
Rev. James R. Campbell for 1851,	300 00
1852. “ John S. Woodside, “	300 00
Feb. 13. “ Ditto in full to first December, 1851, for	
Rev. James R. Campbell,	300 00
“ John S. Woodside,	300 00
“ Joseph Caldwell,	600 00
May 6. Ditto, 6 month's salary to 1st June, 1852, for	
Rev. James R. Campbell,	300 00
“ John S. Woodside,	300 00
“ Joseph Caldwell,	300 00
	2,700 00

1851.

Mission Retreat.

May 23. By cash remitted Rev. James R. Campbell,	1,000 00
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Banner of the Covenant.

By cash paid for printing up to May No. 1852, inclusive, 510 00

“ “ Postage and parcels to date, 32 76

1852.

May 24. By balance cash on hands this day,	542 76
	326 99

\$4,569 75

We, the undersigned, have examined the above report, and find the balance in the hands of the Treasurer, as stated, to be *three hundred and twenty-six dollars and ninety-nine cents.* All which is respectfully submitted, by

WILLIAM AGNEW, } *Auditing Committee.*
THOMAS SMITH, }

(Document E.)

REPORT OF GEORGE H. STUART, TREASURER OF GENERAL SYNOD.

DR.

SEMINARY FUND.—RECEIPTS.

Northern Presbytery.

To cash from Rev. A. R. Gayley's congrega. for sessions '50-51,	\$5 00
“ “ “ “ “ '51-52,	5 00
“ Wm. Cunningham, Schenectady, “ '50-51,	5 00
“ Rev. Dr. M. Leod's congregation, “ '51-52,	50 00
“ Samuel Simpson, (Fund,) “ “	50 00
“ Rev. A. G. Wylie's congregation, “ “	20 00
“ Wm. Cunningham, per Dr. M. Leod, “ “	5 00
“ James Abbott, “ “	5 00
“ Rev. D. J. Patterson's congregation, “ “	5 00
“ “ Henry Gordon's “ “	5 00
“ “ R. A. Hill's, “ “	5 00
“ “ Wm. S. Darragh's, “ “	5 00
	165 00

Philadelphia Presbytery.

To cash from Rev. Wm. Sterrett's congrega. for sessions	'50-51,	\$10 00
“ “ “ “ “ “	'51-52,	15 00
“ “ R. J. Black's “ “	'50-51,	10 00
“ “ “ “ “ “	'51-52,	10 00
“ “ Dr. Crawford's “ “	'50-51,	10 00
“ “ Dr. Wylie's “ “	'51-52,	75 00
“ Robert M'Coy, Washingtonville, - - -	- - -	5 00
		135 00

Western Presbytery.

To cash from Rev. Sam. Wylie's congregation, on acct. old balance,	\$5 00
“ “ T. A. Wylie's “ “ “	5 00
	10 00

Testimony and Book of Discipline.

To cash for copies sold, - - - - -	92
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Directory for Worship.

To cash for copies sold, - - - - -	10 93
Balance due Treasurer, - - - - -	50 15
	50 15

\$372 00

CR. PAYMENTS.

May 10, 1851, By balance due Treasurer, as per report to Synod,	- \$242 00
April 21, 1852, “ Rev. Dr. M'Leod pd. on acct. of salary for sess's '51-52,	130 00

\$372 00

May 24, 1852, By balance due treasurer, -	50 15
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We, the undersigned, have examined the above report, and find the balance due the treasurer, fifty dollars and fifteen cents, as stated. All of which is respectfully submitted,

WILLIAM AGNEW, }
THOMAS SMITH, } *Committee.*

(Document F.)

Xenia, Ohio, May 15, 1852.

REPORT OF J. C. M'MILLAN, TREASURER OF WESTERN SEMINARY.

James C. M'Millan in account with the Seminary of the West, of the Reformed Presbyterian Church.

1852. DR.

To balance from last year,	\$14 50
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From the Ohio Presbytery.

To amount paid by Xenia congregation,	75 00
“ “ Massies Creek “	15 00
“ “ Beech Wood “	10 50
“ “ Garrison “	4 00

From the Western Presbytery.

To amount paid by Princeton congregation, Iowa,	15 00
“ “ Bethel “ Illinois,	5 00
“ “ Rock Prairie “ Wisconsin,	6 00

From the Pittsburgh Presbytery.

To amount paid by 2d Church, 5th ward, Pittsburgh, per Mr. Nevin,	5 00
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\$150 00

CR.

May 1, By amount paid Dr. M'Master, in full, for half session's services,	\$150 00
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J. C. M'MILLAN, *Treasurer.*

A member of Synod reported as in his hands for the Western Theological Seminary, the following additional sums, which would be handed over to the treasurer:—

From Bethel congregation, Rev. S. Wylie,	\$14 25
“ Thorn Grove “ “ J. W. Morrison,	5 00
“ Walnut Hill “ “ H. A. M'Kelvey,	4 50

This received at Synod, \$23 75

(Document G.)

Report of the Committee on the Signs of the Times.

The Committee on the "Signs of the Times" respectfully report:

By "the signs of the times" your committee understand the character and aspects of the passing age—its doings, events, and projects. The characteristics, then, of the present time, or those things wherein it is peculiar, or by which it is distinguished, are the signs of our time. Every age receives its impress from the hand of Him who hath put the times and the seasons in His own power; for although brought to pass by a multitude of free and accountable agents, the affairs of time fulfil the purpose of Him who hath said—"My counsel shall stand, and I will do all my pleasure." The signs of our time, whatever they are, are such as God has stamped upon them, and are significant of something pertaining to his purpose, and, of course, interesting to us. To men God indicates His will both by His word and His providence. In the one He speaks, in the other He acts; and actions are instructive, as well as language. His word, indeed, is more explicit, and is our only universal and infallible rule of faith and manners. But as His word helps us to understand His providence, so His providence reflects light on His word; and though it does not originally prescribe our duties, yet does it present new motives to the performance of our duties; and to certain duties, such as fasting, thanksgiving, and benevolent sacrifices and exertions, it presents special and extraordinary calls. It is the duty of every man to discern the signs of the times and learn the lesson which they teach; but it is especially the duty of those placed as watchmen on the walls of Zion, who, on this account, ought to resemble "the children of Issachar, which were men that had understanding of the times to know what Israel ought to do." 1 Chron. xii. 32. The importance of discerning them is inculcated in the Sacred Scriptures by striking facts and emphatic declarations. On this point the Holy Bible, while it connects the greatest advantages with knowledge on this subject, threatens ignorance with Divine indignation, declaring on the one hand that "whoso is wise and will observe these things shall understand the loving-kindness of the Lord,"—and on the other, that "because they regard not the works of the Lord, nor the operation of his hand, He shall destroy them, and not build them up." Ps. xxviii. In another place we are taught that God's anger may be kindled by not giving heed to his voice. "In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts." Is. xxii. 12—14. But the facts of Scripture are not less impressive. Why was it that the waters of the flood were brought on the inhabitants of the old world? They did not discern the signs of the times. Why did the Jews reject the Messiah, and thereby bring wrath upon themselves to the uttermost? They discerned not the time of their merciful visitation. Had they weighed the miracles, studied the fulfilment of prophecy, and yielded to the evidences of Messiah's presence among them, they would not have rejected the Lord of glory. The importance of this duty cannot be too much magnified. Thousands may owe their eternal destruction to the neglect of it; and disregarding it, Christians themselves may become cold and formal in the routine of external duty. If these observations be just, they should incline us to serious thought on *the character of our times*. A character of their own they have; and never, perhaps, were they more significant than at present. All men seem to be conscious of the general fact; and all feel that there is a spirit, a mighty, commanding, pervading, uncontrollable spirit, in the nineteenth century. But what it is—whither it tends—what lessons it reads to us—what duties, admonitions, and encouragements it presents, few seem to comprehend. Nor do they admit the Divine agency in it. Some study the age in reference to politics—others, to literature—some, to commerce or the arts; but ours it is to contemplate the times with a view to obedience to the Divine will, and in the hope of the Divine blessing to animate us to the high endeavour of living as the character of the age requires. In pondering the signs of the times, our survey ought to be broad and general. The Mediator ruleth among the heathen, who know Him not, and controlleth the wrath of the wicked to His praise, as well as in the church and over the people called by His name. His church, indeed, is the main thing, and other things are important as related to or connected with it; but all things, all kingdoms, all creatures, belong to Him,—and in them, and by them, He works to fulfil one plan, to answer one end—the extension and establishment of his church over all the earth. He is Head over all things to the church, which is his body, (Eph. i. 22, 23;) and this headship he not only possesses, but will maintain until He has put all enemies under His feet, and destroyed the last enemy, which is death. It would be, however, of small avail, should our survey be confused and indefinite. Let us, therefore, contemplate the signs as calling to different duties. And—

I. Those calling to thanksgiving. Under this topic, may we not look first into one

department, and then into another, and consider, if it be but for a moment, what great things the Lord is doing in each? And—

1st. In the world of nature. Here we discover many proofs of the Divine bounty. Famines, earthquakes, and signs in the sun, the moon, and the stars, have marked other times, but are not the signs of ours. The elements are not in an uncommon strife. The goodness of Almighty God, which endureth for ever, and from which, as an exhaustless source, he dispenses blessings to his creatures, is still extended to men. The earth not only yields its usual increase, but opens, for the augmented happiness of its population, new and astonishing stores. Thus seed is furnished to the sower, and bread to the eater, and penury is far from our borders. He has crowned the past year with goodness, and all his paths drop down fatness upon us.

IN THE ARTS. Improvements, unknown to past ages, Providence has developed in this age. It is not too bold to assert, that for useful inventions and contrivances, no previous age can be compared with this. In matters of mere taste past ages were eminent; but for the purposes of human happiness and advancement, never have the arts so flourished as in our times. Our methods of navigation, agriculture, locomotion, and the transmission of thought with the velocity of lightning, are peculiar, and not more peculiar than full of promise in reference to a still better state of things, when these shall be chiefly used in immediate connexion with the kingdom of our Lord and Saviour Jesus Christ.

LITERATURE AND SCIENCE. For profoundness, for extent, and for variety, there are few, if any, rivals for the men of other times; but for the general diffusion of learning, our age is unsurpassed. Knowledge is far more general, if it is not, in some instances, so profound. The mass of men are more enlightened on all subjects of interest; and the remedies against the loss of the senses often raise even the deaf mute and the blind to a point of knowledge far above many possessing all these senses in past ages. Books, and other vehicles of information, are vastly more numerous, more easily read, and more attainable, than in past times. In this we recognise the fulfilment of the prophecy—“Many shall run to and fro, and knowledge shall be increased.” Dan. xii. 4.

IN POLITICS. Here the Divine procedure is wondrously auspicious. In the midst of strange confusions and overturnings, how manifest, how sublime the progress of liberty! When have the prospects of absolutism been so appalling? When have despotic governments been so perplexed? From the heart of Europe, where absolutism, sustained and protected by Popery, has for ages revelled in the violation of the rights of God and man, we hear the voice of freedom. The spirit of Protestant, rational liberty, outraged, insulted, persecuted, and forced to seek an asylum in the wilderness of the new world, has been made to send back its influences. They begin to be felt, and the way is being opened up for the kingdoms of this world to become the kingdoms of our Lord and of his Christ. The despots of the new, and the absolutists of the old world, may put forth their mightiest efforts; but they will be rather the convulsive throes of expiring agony, than evidences of healthful and manly power. But when we pass into the ENCLOSURE OF THE CHURCH, and contemplate the Divine doings in her, and for her, we are almost constrained to cry out, “How great are his signs!” how mighty his wonders! Without the church the forms of ancient error and superstition are becoming imbecile. During the last eighteen centuries, in every period, if some one or more of the forms of error were on the wane, others were in full vigour, or standing forth in power. But now, in no direction can we descry any great spreading delusion, in the name of religion, arising anew to invade the liberties of the world, while the force of ancient fanaticism is well-nigh exhausted.

In China the prevailing religion is destitute of spirit, and continues only because of its connexion with the civil institutions of the land. Let those once be broken up, and the religious delusion crumbles in the dust.

In India and Hindostan the enormities which were once practised in the name of religion, have become farcical and loathsome. There the power of the existing delusion consists in the credit of the Brahmin. This credit rests on the unnatural partition of caste, and this partition is sinking to decay.

The mighty system of delusion introduced by the pseudo prophet of Mecca, which employed its youth in conquering some of the fairest portions of the earth's surface, has spent its manhood; and, like the Mahommedan empire, the Mahommedan faith, on the slightest attack, is ready to give up the ghost.

And what shall we say of the “mystery of Babylon the great, the mother of harlots and abominations of the earth,”—“who saith in her heart, I sit a queen, and am no widow, and shall see no sorrow?” Where shall we look for evidences of her vital energy? Are they to be found on the banks of the Tiber, where the representative and embodiment of this superstition—the Pope—has been driven, and where he is replaced only by the military force of that unprincipled nation, who, with unparalleled audacity, dared to denounce the Son of God as an impostor, and Christianity a fable, and to declare that “God is nature, and there is no other god.” On the banks of the Tiber we say, or by the sides of the Appenines, in vain do we look for that force, that concentra-

tion, and that fervour, which should belong to the centre of a living body. These exist not in the midst of the skeptical intelligence of Northern Italy, nor in the mystical unbelief of Germany, in the mimicry of France, the debaucheries of Spain, nor the blind ignorance of Ireland. Upon the meretricious harlot of Rome has already come the hateful infirmities that usually attend the close of a dissolute life. She who once lived deliciously, and courted kings to her couch, is now spurned, and mocked, and hated, in her wrinkles. Every ear into which she would whisper an obsequious petition, is averted from her corrupted breath.*

The virulence of Jewish opposition to the Messiah begins to moderate. The fires of persecution are slacked. The spirit of intolerance is bound, and every thing seems to be in a state of preparation for receiving the "handful of corn in the earth upon the top of the mountains, the fruit" whereof "shall shake like Lebanon." But whilst the great Breaker up of the way is doing these and many more things for the church without, He is also working within her. Witness her efforts in improved methods of propagating the gospel abroad, and her manner of preaching it at home, which, though not in general so learned as in other days, is, for the most part, more simple, direct, pungent, and adapted to time and place. Brotherly love is fast taking the place of sectarian rancour; and Christians are beginning to love one another, their differences notwithstanding. The evils of the divisions in the church are better understood, and more deplored, and the prayer of faith is going up to the Repairer of the breach to heal the breaches in Zion. The combined energies of Protestantism, in the form of Evangelical Alliances, are becoming concentrated against Antichrist, and on behalf of the truth as it is in Jesus. Evangelical knowledge is greatly increased, and we cannot but hope that personal piety is proportionately advanced. For these, and many other causes which might be mentioned, and which will readily be suggested to the minds of the pious, we are called upon to give thanks to the God of our salvation; and your Committee recommend Thursday, the 18th day of November, or such other day as may be recommended by the governor of the State, be appointed to be observed as a day of public thanksgiving to God for all his mercies.

But whilst we rejoice, we should also join trembling with our mirth, and are called by many of the signs of the times to fasting, humiliation, and prayer. That we may be deeply affected with a deep sense of the duty, let us look at some of them in succession.

1st. *Infidelity*, in its continued prevalence and crafty efforts. Infidelity is the highest insult man can offer to his Maker. "He that believeth not God, hath made God a liar." It formed one of the chief elements of the first transgression, and was signally connected with those provocations which induced the execution of righteous judgments on the ungodly before the coming of our Lord Jesus Christ in the flesh. Soon after the establishment of Christianity it reared its hideous front, even in the bosom of the church. Denying the Father and the Son, "the only living and true God, and Jesus Christ whom he hath sent," is branded by John the apostle with the name of Antichrist. At the dawn of the Reformation it sprung up, in its modern character, with the other venomous spawn of the mother of harlots,—and from that period it has often corrupted whole nations. It has descended from the higher, through the middle, to the lowest orders of the community, and in the present day is destroying its millions, even in the lands where the Bible is read, the Sabbath observed, and sanctuary ordinances are dispensed. At present the policy of the propagators of infidelity is not open and avowed, but crafty and insidious. By means of light and cheap literature, requiring little mental effort, and which panders to the depraved passions of human nature, it propagates its poison with activity through every channel, and finding a predisposition in the heart of fallen man to depart from his Maker and desire not the knowledge of Him, it continues to destroy. It becomes us by prayer, with fasting and humiliation, to seek that the Spirit of God may come with power and lift up a standard against this enemy.

2d. *The continuance of Pagan idolatry and Mahomedan delusion.* To contemplate five or six hundred millions of our race refusing to receive or retain the knowledge of God in their minds, and changing the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things, is a spectacle calculated to fill the heart with the most painful emotions. To see the most ancient and populous nations of the earth—China, Japan, Burmah, Tartary, Hindostan, and the kingdoms of Africa—enslaved by idolatry, brutalized by the grossest ignorance, debased by vices which deface the last traces of God's image from the human soul, and transform the man into a brute or a fiend,—to behold one hundred millions more of immortal beings the miserable dupes of a monstrous imposture, arrogating to itself the name of religion, and yet changing the truth of God into a lie, mingling its sacred facts with the most preposterous fable, and investing with the sanction of divine authority the reveries of a voluptuous tyrant,—to see this system propagated and upheld by the murderous

* For many of the sentiments, and some modes of expression in this report, the writer acknowledges his indebtedness to some modern authors, especially to the author of "Saturday Evening."

cimeters of the tribes of Turkey, Arabia, Persia, and Egypt,—can we contemplate all this, and not sigh and cry before the Lord our God for the dishonour done to Him, and the sin brought on so many of our fellow-beings?

3d. *Jewish impenitence and unbelief.* The Jews, once the witnesses for, and now of the truth of God—once the beloved and honoured of God above all people on the face of the earth—the posterity of Abraham, the friend of God—the benefactors of mankind—the repositories of the covenants, and guardians of the oracles of God—their land the valley of vision—their history an assemblage of miracles—their prophets divinely inspired—their temple, within whose hallowed courts the symbol of Divine Majesty dwelt, the joy of the whole earth—their worship invested with superhuman splendour—and of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever, amen!—How glorious their exaltation, how deep and affecting their fall! Who without unaffected sadness can contemplate their desolation? They crucified the Lord of glory—they imbrued their hands in his blood, and wrath has come upon them to the uttermost. They hold the unity of the Godhead, but reject the Messiah. They believe the prophets, but reject the types which they profess to reverence, and which in Christ received their accomplishment. Stricken with judicial blindness, they still preserve their sacred books, though they contain their condemnation. Adhering to the legal dispensation, they remain hardened against the gospel, and blaspheme the Saviour of the world. By an infatuated confidence in the foolish perversions of their Talmud, and the reveries of their rabbins, they still make void the law of God by their traditions. How dreary and desolate the scene! “Bones, dry bones in the valley. How long, Lord, wilt thou be angry with them? Come from the four winds, O Breath, and breathe on these slain, that they may live!”

4th. *Popery.* This master-piece of deception, which for so many centuries has opposed itself to all that is called God, or is worshipped. What power has it obtained, and does it still exercise over the minds of men! Though all vital energy is departing from its centre, still it continues, and threatens, even in its convulsive death throes, to inflict much evil on mankind. Its spirit, uniting with that of the Dragon and of the Beast, must yet “go forth to the ends of the earth and of the whole world, to gather them to the battle of the great day of Almighty God.” In view of this ought we not to humble ourselves, and pray that “the Lord” may soon come to “consume with the Spirit of his mouth and destroy with the brightness of his coming?” His promise is—“Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” Rev. xvi. 14, 15.

5th. *Slavery.*—As friends of humanity and of the cause of Christ, we are bound to deplore the existence of slavery in any part of the world. But especially are we bound to lament and deplore the continuance and spread of this *monster evil* in our own land, in the maladministration of our good civil constitution, and under the sanction of law. We deplore it as a sin against God, involving this nation in deepest guilt, and a crime against man of the most aggravated character. We are bound, too, to lament the countenance given to this monster sin by professing Christians, and by the American churches, which consider it no bar to Christian communion. We are convinced that it but requires that the Christian churches of America should withdraw their countenance from the unjust and cruel system, and faithfully exhibit the truths of that gospel which condemns oppression, denounces injustice, and proclaims liberty to the captive, in order that the institution of slavery may languish and die, and therefore that the awful responsibility of perpetuating its evils rests mainly on professors of Christianity. We are bound especially to protest against the law usually called the “Fugitive Slave Law,” as a disgrace to the age and country in which we live. By its legally compelling the people of the free states to aid in the capture of fugitives from bondage, it involves the whole union in the guilt of slavery, tramples on State rights, and the rights of man and of conscience. It exhibits an example of legislation calculated to make our boast of freedom an empty name, and to retard the progress of liberty throughout the world. By its practical operation in remanding men and women and children into endless slavery, it tends to blunt the moral sensibilities of our nature, and extinguish the love of liberty in the breasts of freemen. Instances of cruelty have already occurred which ought to make even paganism itself blush.

Although the Reformed Presbyterian church more than half a century ago has rid herself of any connexion with slavery—has no fellowship with slaveholders, and has during all that period uttered a distinct testimony against this crying abomination in our land, yet as witnesses for truth we feel called upon to renew this testimony in most decided terms, because this dreadful evil has recently been gaining renewed strength under the sanction of ecclesiastical connivance and civil enactments. Even now, attempts are in progress to strangle the genius of liberty by congressional resolutions, declaring the compromises a “finality.” “Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry; and that thou bring the poor that are cast out, to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh.” Is. lviii. 6, 7.

6th. Disregard of God's law and the righteous claims of the exalted Redeemer.

In no land is the divine law esteemed as it ought to be. Even in the nations whose civilization and refinement are the effect of its influence, its principles have been practically denied or superseded by the suggestions of worldly wisdom and maxims of human policy. In our own land, whose elevation, liberty and progress, are traceable, not remotely, to the influence of the sublime and holy principles of the Bible, its paramount claims as the "higher law" are questioned by some, and attempts are constantly made to inculcate the doctrine that the legislator's highest obligations flow from the compact in the constitution of our civil polity. From the disregard of the righteous claims of Immanuel in his exalted capacity, and the obligations of the Divine law, proceed that contempt of religion which prevails to such an extent so alarming. Hence, too, the taking of God's name in vain in cursing, profane swearing, want of solemnity in the administration of oaths, chicanery of the law, frauds and impositions in every branch of trade, sabbath desecration, open, shameless and disgusting intemperance, mobs, murders, and the barbarous sin of duelling as a decision of honour. Hence the prostitution of God's ordinance of civil government, and the elevation to offices of trust and honour, of men destitute of the character required in the Bible, "able men, fearing God and hating covetousness." And hence, too, it is, that death and damnation are sported with, and sensuality and lewdness in many of the departments of society outrage public decency. All of which vices are to be found in our own land, abhorrent as they are in the eyes of that pure and holy God, who constantly pours down upon us his blessings. Ought we not for these things to adopt the language of inspiration, and say, with fasting and humiliation before God, "We are ashamed, and blush to lift up our faces to thee, our God? for our iniquities are increased over our heads, and our trespass is grown up unto the heavens." Ezra ix. 10. And are we not encouraged to do so by the strongest warrant? "If my people which are called by my name shall humble themselves and pray, and seek my face and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and will heal their land." 2 Chron. vii. 14.

But, finally, one of the worst features of our times is, that the great mass of the population have no clear sense of the evils that exist, and consequently no proper feelings in relation to them. For all these things your committee are of opinion that this church is called to fasting and humiliation and prayer before God, and would recommend that the first Thursday of Feb. 1853, be appointed for that purpose. And on that day, let the "ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." Joel ii. 7. And let the people "rend their hearts and not their garments," turning unfeignedly unto God "through the new and living way," and "bring forth fruits meet for repentance."

From this survey and analysis of the signs of the times in their connexion with each other, your committee are inclined to the opinion that this remarkable conjuncture of affairs throughout the world most urgently invites the increased activity and zeal of Christians in the cause of our Lord and Saviour Jesus Christ; and that the pressure of the responsibility upon them to efforts in the extension of his visible kingdom, never before was more powerful. This, then, is the time for the hosts of the Lord to snatch their weapons, be up and doing, and by well directed missionary efforts and enterprise, march forward, and take possession of the spiritual land which the Lord hath promised to give unto his church. All this we urge, in the well-founded hope that the "whole earth shall be filled with the glory of the Lord." And in conclusion, your committee recommend that on the day both of thanksgiving and fasting, a collection be taken up for Foreign Missions in all the congregations under your care.

GEORGE SCOTT,
Chairman of Committee.

THE HISTORICAL VIEW.

The committee to whom was referred the publication of a revised edition of the Historical part of the Testimony, with the addition approved by the last Synod, hereby give notice that the work will be put to press so soon as a sufficient number of copies to guaranty the expense have been spoken for. They therefore request ministers and others to ascertain how many copies will be desired in their respective localities, and make known the same without delay to the stated clerk of Synod. It is hoped the members of Synod will give attention to this without requiring further call from the Committee of Publication.

(Signed,)

S. B. WYLIE, }
J. N. M LEOD, } *Com. of Pub.*
W. M. AGNEW, }

N. B.—The Price will be, say 62½ cents per copy, bound in cloth, and uniform with the last edition of the Declaration and Testimony, part 2nd.

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YOUNG MEN FOR THE MINISTRY.—The question is beginning to be asked with startling interest, Where shall young men be found to supply the rapidly increasing demands for a devoted ministry? Let statistics like the following be carefully read, and let it be observed how strikingly in the dispensations of his providence God raises up helpers in his great cause from the families of his people, and as the fruit of his blessing upon the godly family training of the young:—

“Of 101 students recently collected together in one of the largest theological seminaries of our country, 71 had both parents pious; 23 had one parent pious; and 7 had neither parent pious,—showing that God had taken 94 persons from the firesides of piety and prayer, and only 7 from the world, to be devoted to his service. What an encouragement for faithful training and prayer at home!”

EDUCATION AND RELIGION IN INDIANA.—A minute and careful census of the actual moral state of our country would develop many instructive and striking facts. Take the following of a single State:—

“There are in the State of Indiana, among all denominations, 1,900 houses of worship; and in all the evangelical churches about 124,000 communicants, or one professing Christian to every eight persons of the entire population. One in seven of the adult population can neither read nor write. One in eight of the families is without the Bible. One in seventy-five dies annually.”

CHURCHES IN NEW YORK.—Facts like the following should be instructive to Bishop Hughes before bringing out a new edition of his *Decline of Protestantism*:—

“In the six years ending January 1st, 1852, there have been forty-five churches of all denominations, including six Roman Catholic, organized in the city of New York. During the same time eight were disbanded, leaving a balance in favour of Protestantism of thirty-one churches. The aggregate number of churches in the city is two hundred and thirty-three, of which twenty-nine are Roman Catholic.”

FEMALE TEACHERS IN PUBLIC SCHOOLS.—It is a marked feature of this country that a large portion of public school instruction is being given by females. The following statistics are striking:—

“In Massachusetts there are in the public schools about 8000 (in round numbers) teachers. Of these 6,000 are females, or in the proportion of three to one, compared with the male teachers.—Brooklyn has in its public schools 120 teachers—17 males, 103 females; or in the proportion of seven to one.—Philadelphia employs 781 teachers in the public schools, viz., 82 males, 699 females—or the proportion of eight to one. Is not this view encouraging for the prospect of female education and employment?”

CALIFORNIA.—In their haste “to be rich,” multitudes make fearful mistakes. Most touchingly has California witnessed it. And while the providence of God may overrule the discovery of the enriching minerals of that remarkable land for good, in many respects, to the country and the world, yet the suffering, the moral ruin, and the bitter, crushing disappointments of which it has been made the occasion, can never be fully conceived. Some one says (and we commend it to all who purpose emigrating thither to become rich):—

“It is calculated that out of every hundred persons who have gone to California, fifty have been ruined, forty no better than they would have been had they remained at home, five a little better, four something better still, and one has made a fortune. That seems to be a fair proportion of the California adventurers.”

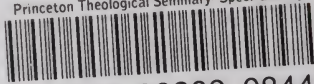
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